

THE
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- Art. I. 1. *Travels in Russia, &c. &c.* By William Rae Wilson, Esq., F. S. A., Author of "Travels in Egypt, the Holy Land, Greece", &c.; and of "Travels in Norway, Sweden, and Denmark." Illustrated by Engravings. In 2 vols. 8vo. pp. 726. Price 1*l.* 4*s.* London, 1828.
2. *St. Petersburg.* A Journal of Travels to and from that Capital; through Flanders, the Rhenish Provinces, Prussia, Russia, Poland, Silesia, Saxony, the Federated States of Germany, and France. By A. B. Granville, M.D., F.R.S., F.L.S., M.R.I., F.G.S., and M.R.A.S., &c. &c. &c. In 2 vols. 8vo. Numerous Plates and Vignettes. pp. 1324. Price 2*l.* 5*s.* London, 1828.
3. *The Modern Traveller.* A Popular Description, Geographical, Historical, and Topographical, of the various Countries of the Globe.—Russia. 18mo. Maps and Plates. pp. 338. Price 5*s.* 6*d.* London, 1825.

NOT many months have elapsed, since the Russian conquests in Persia, the battle of Navarino, and the actual invasion of the northern European frontier and the Asiatic provinces of Turkey, by armies consisting of well-disciplined troops, threatened to visit the Ottoman empire with instant and irretrievable ruin. While the cool and calculating politician began to tremble for the consequences to be apprehended to the general peace of Europe, from the anticipated successes of the Russians; the warm friends of the civil and religious liberties of Greece, and the ardent lovers of classic and sacred science, already hailed, in imagination, their triumphal entry into Constantinople, and were preparing to join in the *Te Deum* to be celebrated in St. Sophia, once more rescued from the desecrating hands of the infidels. The gradual improvement of the Greek affairs, the investiture of the supreme in-

terests of that nation in the hands of a skilful diplomatist, the friendly reception which the cause of its emancipation had met with in France, and the apathy and neutrality evinced by the Courts of London, Vienna, and Berlin,—all tended to inspire the hope, that, before the end of the ensuing summer, hosts of enthusiastic and enterprising scholars might tread, unmolested, the classical regions of *Ætolia* and *Attica*; that the students of sacred geography might climb to the summits of *Tabor* and *Carmel*, explore the banks of the *Jordan*, and furnish the much desired information respecting the *terra incognita* beyond the *Asphaltic lake*; while it might be the enviable privilege of the *Bible Society* agent, and the *Jewish and Christian missionary*, to proceed in the prosecution of their respective plans of benevolence in *Palestine* and other parts of the *East*, without annoyance from the *firmân* of the *Porte*, or the capricious interference of narrow-minded and despotic *pashas*. Notwithstanding the numerous checks that have been given to our expectations, by the sad disasters of the patriots since first they erected the standard of liberty, we have found it impossible not to augur, from the brave manner in which, under every possible disadvantage, they have maintained the long-protracted struggle, that the time was not far distant, when the soil of *Hellas* should no longer be defiled by the foot of the infidel oppressor; when her depopulated and devastated coasts should once more be adorned with populous cities, and her hills be clothed with vineyards; when the torch of pure and undefiled Christianity should be rekindled in the spheres in which it originally shone, and again spread its bright and gladdening light through the contiguous regions beyond.

To the realization of these hopes, we conceived that *Russia* might most materially contribute. Not that we have ever been disposed to give that power much credit for disinterestedness or pure political benevolence. The partition of *Poland*; the successive conquest of some of the fairest provinces of *Persia*; the gradual inroads she has been making on *Turkey*; and, indeed, her whole policy towards that empire since the reign of *Catherine II.*; irresistibly induce the conclusion, that, how strongly soever she may disclaim the idea of territorial aggrandisement, or whatever may be the countenance which her emperor gives to the feelings of enthusiasm that pervade the breasts of the great mass of his subjects, in the prospect of the emancipation of their Greek brethren in the south,—the possession of *European Turkey* and *Asia Minor*, and the command of the *Bosphorus* and the *Dardanelles*, are the covert and real objects at which she aims. But, in order to effect so vast and, for her, so glorious a result, much as she dreads insurrection and re-

volt, she has found it necessary to foster a revolutionary spirit among the Greeks, to furnish them with pecuniary supplies, and to send among them those who were most likely to succeed in rallying the scattered and discordant interests of the Hellenic leaders. Without at all pretending to decide what line of policy the Tzar might pursue towards the liberated and regenerated Greek state, after having employed its materials for working the accomplishment of his immediate designs, it does appear to us extremely probable, that, in the first instance, he would encourage the establishment of liberal institutions, and assist the nation in regaining, at least, some points of ancient glory and renown.

Formidable, however, as were the preparations made by Russia at the commencement of the present campaign, and rapidly as her troops have crossed the Danube, invested some of the principal fortresses of Turkey, and taken the important strong-hold of Varna,—it is impossible not to conclude, from the stop that has been put to their general progress, either that that power has made a display of strength of which she is not really possessed, or has not the means of supporting; or, that the Ottomans, notwithstanding all their reverses in Greece, and the complicated difficulties with which they have had to contend, still command a military force more numerous and formidable than we have been accustomed to imagine, and have means at their disposal very different from what their supposed state of complete exhaustion would have led us to expect.

That the Balkan should not ere now have been crossed, is evidently what the Russians did not contemplate. For such a resistance as that which they have met with, they were not prepared. They expected that one fortress after another would rapidly surrender to their arms; and that, in the course of a couple of months after the actual commencement of hostilities, they would be in Constantinople, whence they might not only dictate laws to Turkey, but exercise an unexampled control over the affairs of three quarters of the globe. There, they were to have placed on the head of Constantine, that crown which was anticipated when the name was given him at his baptism, and for which he in fact relinquished his hereditary claims to that of Russia. To what is the failure to be ascribed? Were the generals ignorant of the natural barriers, strongly fortified by art, which intervened between them and the proud object of their ambition? Have they not an effective force at their command? Or is a real imbecility, arising from the unwieldiness of the imperial sceptre, the dissatisfaction which lurks in the bosom of the nobles, an artificial state of

finance, and, above all, a want of moral power,—destitution of principle,—the latent cause of the present misfortunes?

With respect to the actual force of the Russian army, it is exceedingly difficult to ascertain its number. That it received a great and rapid increase in the course of last century, and during parts of the present, must be obvious, if any dependence is to be placed on the statements of Hassel. According to that writer, 108,000 troops were maintained by Peter I. in 1724; 162,000 by Elizabeth in 1747; 198,000 by Catherine II. in 1771; 263,000 by the same monarch in 1786; 368,715 by Paul in 1800; 428,287 by Alexander in 1805, and 989,117 in 1820. It is, we should suppose, in some such tabular views as these, that the opinion has originated, that the military strength of that empire amounts at the present time to upwards of a *million* of men; the very idea of which is calculated at once to astonish and to appal. What power, it may be asked, or what combination of powers, is able to meet or withstand so gigantic a host?

A very extensive system of military colonization, of which ample details were published by Dr. Lyall, has of late been called into operation in Russia; in virtue of which, vast numbers of serfs are located in certain frontier or uncultivated districts, where they are formed into communities, subject to martial law and discipline. Thus, combining the acquirement of a knowledge of warlike evolutions with attention to the peaceful arts of agriculture, they are gradually being prepared, at comparatively little expense, for filling up or augmenting the ranks of the army, according as their services may be required. In order to make these establishments tell as much as possible on military productiveness, females of good health and uncommon muscular strength are selected, and, *volens volens*, married to the colonists, from which union there springs a race of powerful and athletic men. One of these forced matches, however, recently gave occasion for the display of a spirit which is believed to exist rather extensively among the boors. A subaltern officer, having conceived a passion for a tall, fine-looking peasant girl, used every art to gain her affections; but finding all his efforts prove ineffectual, he applied to the commanding officer, by whom an order was immediately issued, that the couple should forthwith be joined in wedlock. Remonstrance was made on the part of the parents, but made in vain. The day fixed for the marriage arrived, and the boor accompanied his devoted daughter to the altar; but, just as the priest was about to legalize the union, the aged father, in a fit of desperation, plunged a knife into her heart, and, presenting her to the soldier, exclaimed, 'there is your victim!'

From these colonies, recent as is their establishment, many thousands have already been drafted both into the European and the Asiatic armies; and, as their place is continually being filled up by fresh conscriptions levied on the peasantry, an inexhaustible source is thus opened, from which to supply any deficiencies occasioned by disease or the sword, or to augment the degree of military strength, as circumstances may require. It would be very erroneous, however, to suppose, that the whole force created by this and other means, is disposable for purposes of extensive aggression. The whole system of government, being one of absolute and arbitrary power, renders it necessary to maintain a considerable military force in the two capitals, and generally in the towns throughout the empire. The immense frontier also, beginning at the Baltic, and stretching to the sea of Ochotsk, requires a cordon along the whole of its line; and, what at this moment is a consideration of no ordinary importance, the Russian population comprises upwards of three millions of subjects, who profess the same creed with the Turks, and who for this reason, as well as on the ground of an identity of origin, and from the ancient recollections which most of them cherish, are far from being uninterested, and may not remain inactive spectators of the present struggle. All these circumstances go to prove the impossibility of Russia's bringing into the field any thing like the strength usually ascribed to her. In fact, two of the works at the head of this article, and other sources to which we have access, positively reduce the number of men capable of engaging, in actual service, to about 600,000; and even this force cannot be regarded as regularly or permanently effective, being the utmost that, when pushed, it is in the power of Government to produce.

Of this number, it does not appear that much above 200,000 have been brought into the field against the Turks, who seem to have been fully prepared to meet them with at least as considerable a force. And though their troops may not have the same knowledge of European discipline, yet, a considerable portion of them have been training under French officers; and the rest, from their habits of irregular warfare, aided by the natural obstacles presented by Mount Hæmus, are likely more effectually to annoy the Russians, than better disciplined soldiers.

With respect to the finances of Russia, to which special attention ought to be paid in calculating her strength, they are well known to be in the most ruinous condition. The amount of the national debt cannot, indeed, be exactly ascertained; but it is believed to be not less than one thousand millions of rubles. Such a sum may not, at first view, seem greatly dis-

proportionate, in consideration of the immense size of the empire; yet, it presses hard on the Government, consisting for the most part of foreign loans, which require to be paid in gold and silver, while there is scarcely any thing in circulation but paper and copper money, which has become depreciated to one-fourth of its nominal value. Numerous and extensive as the different branches of the revenue may be, and trifling as are the salaries with which the servants of Government are paid, compared with those granted in other states, it is only in times of peace that any thing approximating to a balance can be kept up between the revenue and the expenditure. On the score of finance, therefore, or her internal pecuniary resources, Russia may be regarded as ill-prepared at any time to engage in war; and nothing can be more weakening to her strength, or place her more at the mercy of a foreign enemy, than protracted warfare. At the present moment, she is not receiving millions sterling, as she did during the late war, by which she was enabled to equip and maintain in the field, an active force of 400,000 men. She is now left single-handed to fight with her Moslem neighbour.

But the principal evil under which Russia groans, and that which cripples all her departments, and sheds its baneful influence over every class of society, is the want of moral principle, which is found so extensively to prevail among her population. With some noble, but rare exceptions, from the minister next to the Emperor's person, down to the meanest servant of the crown, all are open to bribery. In many of the public offices, the prices of justice are of long standing and currently known; in others, a bargain must be struck, in much the same way as in the shops; and in proportion to the importance of the decision to be given, the rank of the functionary, and the supposed possibility of the sum's being raised, is the amount of the expected *douceur*. Those who have carried on trade in that country, know by experience, that the native merchants and shop-keepers are, in general, totally unworthy of confidence; that the most paltry sum will make them break their agreement, and that no effort is left unemployed to evade the payment of a just debt. Where there exists to so great an extent such an utter recklessness of principle, what effective energy can there be in mere physical strength?

To one other point of weakness, we beg to call the attention of our readers. Notwithstanding all the vigilance employed by the censors to prevent foreign newspapers, periodicals, and other sources of information from circulating in the empire, it is an undeniable fact, that much light has recently broken in upon the depressed and enslaved portion of the Russian po-

pulation. Perhaps nothing has had a greater tendency to make them feel the wretchedness of their condition, and to fill them with discontent against their despotic lords, both supreme and subordinate, than those accounts of the liberties and privileges enjoyed by foreigners, which have been given them by the warriors who assisted in the final overthrow of Napoleon. These men, after having seen the state of things in France and other parts of Europe, returned to their native villages and their native stoves, and have since beguiled the tediousness of the winter evenings with interesting details of what they witnessed during their visit to the regions of the West. It is not in human nature, feeling the pressure of the one state, and being made acquainted with the enjoyments of the other, not to sigh for deliverance, and, when a favourable opportunity presents itself, to effect its own emancipation. Nor is it among the lower orders only, that a spirit of discontent and insubordination exists. Five of the late conspirators had the hereditary title of prince; the rest were colonels, captains, &c.; and it appears from documents which we have seen, relative to the insurrection of 1825, that ramifications of the most formidable and alarming nature, were found to extend throughout the empire. While the Tzar is leading on his troops in the vicinity of the Balkan, his heart can never be at ease with respect to Petersburg and Moscow. Tidings out of the East and the North may speedily trouble him.

We have thus entered into some detail, with a view to assist our readers in forming a just and sober estimate of the actual strength of Russia, and the probable results of her present position relative to Turkey. The advantage she has gained by the capture of Varna, is doubtless considerable. A direct communication is thereby opened with the left wing of her manœuvring line, and one, though by no means the principal strategical point is brought into her possession. At this advanced season of the year, however, it will be impossible for Nicholas to turn this advantage to any immediate account. The navigation of the Black Sea is extremely dangerous in winter; and to penetrate the Bulgarian Alps, it would be consummate madness to attempt. The Imperial army may now be considered as having gone into winter-quarters between that formidable barrier and the Pruth, where they will have sufficient occupation to guard the strong and well-provisioned fortresses on the line of the Danube, while they wait for the return of spring to renew the campaign. Who does not perceive that, in such a posture of affairs, Russia has much to fear, and Turkey every thing to hope? The latter power is entrenched behind her natural bulwark, at only a short distance from her

capital, with next to impregnable fortresses in the rear of the enemy: the former is immensely removed from her source of supplies, has numerous difficulties to contend with from the character of the country, and will feel proportionally weakened as the period is protracted at which the struggle must close.

But it is time to say something of the works at the head of our article, the announcement of which has given rise to these remarks.

The volume of "The Modern Traveller", which we have, from identity of subject, classed with two recent books of travels in Russia, is already known to our readers, and has been so well received by the public, that it will not be necessary for us to enlarge upon its merits. The volume before us forms the tenth in order of twenty-four that have been published; and the whole work is announced to be completed in thirty volumes. This portion of it contains an interesting outline of Russian history; a view of the territorial boundaries, divisions, and population of the empire; and descriptions of the two capitals, and most of the principal towns; interspersed with remarks on the general features of the country, the manners and customs of the inhabitants, and, in short, every object which has attracted the attention of the Traveller. With the judicious and duly acknowledged citations from Perry, Coxe, Bell, Pallas, Porter, Clarke, Lyall, James, and Cochrane, are interwoven such discriminating, apposite, and accurate observations on characters and events, as are well adapted to enable the reader to form an impartial judgement in reference to the various conflicting statements which have appeared on the subject of Russia. The following spirited 'general view' concludes the volume.

'Such is Russia, the Gog and Magog of the modern world,—that vast, heterogeneous empire, which, stretching over more than a third of the circumference of the globe, and from the Arctic Sea southward beyond the latitude of Madrid or Rome, touches, on one side, Sweden, Prussia, Austria, and Turkey; on the other side, Persia, China, and, by means of her colonies on the north-west coast of the New Continent, Mexico, and the United States*. While, however, the vast aggregate strikes the imagination with its colossal bulk, the greater part of the Russian territory is but the waste land of the civilized world. This largest of empires is, in the scale of political greatness, one of the feeblest of nations†. It has gone on increas-

* 'It has been computed that the superficial extent of the Russian empire is 920,000 square leagues, "being the ninth part of terra firma, and the twenty-eighth of the whole globe."'

† 'With a population of fifty millions, and an extent of superficial territory forty-two times that of France, the revenue of

ing in bulk, till it is incumbered with its own vastness. And, throughout its huge extent, the pulse of mind, the circulation of commercial or moral energy, is so feeble as scarcely to give the semblance of political life to its various parts. The great majority of the people are as yet but little removed from the uncivilized and brutish state in which they were left by the Ruriks and Vladimirs of other times. There are but two classes, the noble and the slave. The government is a despotism of a strictly oriental character, administered by a military police: the word of the emperor, if not his will, is law, for his will may be controlled by his vizier or his janisaries. The religion, literature, and commerce of Russia are all exotic. Her sacred language is Greek; her polite language, French; her vulgar language, a compound of Greek, Latin, German, French, and Slavonian. Her literati are Germans; her merchants, to a great extent British; her bravest officers, Poles or Cossacks. The Slavonic alphabet is said to have been first introduced in the ninth century. The oldest existing written documents are two treaties with the Greek emperors of the tenth century. The first Russian Grammar was published in England towards the close of the seventeenth*. The oldest printed book is a Slavonic Psalter, dated Kiev, 1551. Two years after, a press was established at Moscow; and the first paper which was used for it was manufactured in England. Such is Russia, a country most interesting, viewed as a political phenomenon, though destitute of all those features of historic or moral grandeur that give attraction to the countries which have been the scenes of the ancient monarchies. What Russia may become,—what she would be, if she had seamen as well as ships, commerce as well as extent of territory, and wealth as well as millions of slaves, it is not for us to predict. Commercial wealth and naval power are the two things wanting to make the semi-barbarous colossus as really formidable as it would gladly be thought. Muscovy has, indeed, been continually travelling southward; and it is well understood, that there exists a wish that its limits should protrude into the Mediterranean. Were this to be effected, Russia would soon cease to be Russia; for neither the Northern Palmyra nor the Tartarian Rome would long remain her capital. *Mod. Traveller*, Part XX. pp. 336—338.

Very nearly coincident with the view here given, is that which is presented by the pages of Mr. Rae Wilson. Though not characterised by profundity of research and originality of remark, or, by the novelty of its information, adapted to throw light on the empire of the Tzars, his volumes discover a very creditable assiduity of observation, and a minuteness which, though sometimes bordering on puerility, nevertheless fur-

Russia in 1817 was under 13,000,000*l.*; that of France nearly 37,000,000*l.*

* *Ludolfi Grammatica Russica*. Oxon. 1696.—See Bowring's *Russian Anthology*, p. xii.

nishes the strongest evidence of the Author's veracity, and supplies information which the more scientific or more courtly traveller might think it beneath his dignity to communicate. We refer, for instance, to the calculation of expenses, bills of fare, &c. at different places on the route. There is a plain straight-forwardness about Mr. Wilson, which cannot but inspire his readers with the conviction that he really saw or heard what he relates. His style is simple and unvarnished,—very different from that of a man who is determined to make the most of his materials; and, on the whole, men and things seem fairly to rise before us in the form and costume of real life. We therefore give the Author full credit when he tells us, in the Preface, that 'whatever be the imperfections imputed to 'this work,' he 'can conscientiously assert, that' he has 'uniformly endeavoured to adhere to the truth, whether favourable or otherwise.'

The work professedly contains an account of "Travels in Russia", but embraces a much more extended tour, and furnishes the reader with travelling sketches through Germany, by the northern route of Hamburg, Berlin, Koenigsberg, &c. to St. Petersburg; and afterwards, through Finland, Sweden, Denmark, and the Netherlands, to Calais. Our limits will not permit us to follow Mr. Wilson through these countries. Like most other tourists who have taken the same route, he complains of the severity with which he was searched by the custom-house officers at the Russian frontier town of Polanger.

'All the luggage', he says, 'was taken to a house occupied by the douaniers; and every article was turned out, handled, and examined. We were prepared to find great jealousy exercised on the part of the Russians towards books, especially such, however trifling, as treated in any way of this country; and had, therefore, abstained from bringing any. Their suspicion of such articles had been of late greatly increased by publications speaking unreservedly on the subject of the Russian empire. I had but one book in my portmanteau, and this was a volume of my Travels in the Holy Land, which was intended as a present to the Emperor. It was, however, instantly seized upon; the officers took it into another room, and shut the door; but it being in the English language, they could not tell what were its contents, and demanded the nature of the publication. On my Russian servant informing them that it was for His Imperial Majesty, and that, if they chose, they might attach the lead to it, with the official mark, and send it to St. Petersburg, they again held a consultation, and sent for the principal douanier. We were then ordered into the apartment, where was a most ferocious-looking fellow with a drawn sword, whose appearance was well calculated to inspire awe; he stood on one side, in an erect attitude, like a statue, beside an enormous pair of scales suspended from the ceiling; and,

after much conversation, through the medium of my interpreter, the volume was returned. Vol. I. p. 162.

The patience of the traveller had previously been well nigh exhausted by the snail-like pace at which he had been proceeding along the sandy roads of Germany; but he is restored to good humour by the speed with which he was conveyed through the beautiful scenery of Livonia. He had now exchanged German for Russian postillions; and instead of driving at the rate of thirty-five miles in ten hours (which he was obliged to do in the vicinity of Boitzenburg), he travelled about eighteen English miles in two hours and a quarter;—the animals proceeding at full gallop, so as perpetually to create an apprehension of being upset. Next to the velocity with which a bird cuts the air, it has been said, is the rapidity of a Russian Cabinet courier. This is not an empty hyperbole; as a proof of which, we may mention an anecdote of a person of this description who was attached to the Russian embassy in Paris, during the short cessation of hostilities in 1802. The ambassador, having been apprised that the French Government had sent off a messenger to St. Petersburg, bearing despatches, with the nature of which it was of the utmost importance for the Russian Court to be acquainted before they could be laid before it by the French ambassador,—called his courier, and delivered to him a letter, which he was to produce in his own capital before the Frenchman could reach it: yet, before proceeding thither, it was necessary for him to go to London, and to take with him another despatch from the Russian minister at the Court of Great Britain. No time was lost. The Russian came over to this country, obtained his despatches, recrossed the Straits of Dover, and, notwithstanding the badness of the German roads, and the start which the French courier had got of him, he actually passed him within half a day's journey of St. Petersburg.

As we shall presently have occasion to advert to Mr. Wilson's statements relative to that metropolis, in connexion with some on the same subject by Dr. Granville, we shall now content ourselves with a reference to his visit to Moscow. In depicting the scenes of superstition exhibited in the Cathedral of the Archangel Michael, in the Kremlin, he makes the following observations on the religion of the Russians.

'Judging from the number of churches in this capital, we should be led to suppose that the Moscovites are, more than any nation in the world, distinguished for righteousness, since these religious edifices amount to about 1500, which is far more than sufficient for the population. Within, the walls are covered with pictures of the Virgin Mary and Saints, with lights burning before them, as in

Catholic churches; and some of these are decked out in the most ludicrous manner, with shrines of gold, silver, and precious stones. In truth, these people carry their adoration of pictures absolutely to idolatry. Many have bulbous cupolas and other singular superstructures above the roof, which reminded me of some of the Turkish mosques. These domes are surmounted by the crescent as well as the cross, which is accounted for by the Tartars having taken down the cross and hoisted the crescent, and the former being, in its turn, hoisted over the latter.

'The Russians seem to interpret literally the text; "Let your light shine before men"; for candles are kept burning almost continually before the altars; and we observed many miserable objects in rags come and deposit their glimmering tapers, seemingly satisfied that they were performing a truly meritorious act of piety, and honouring the Almighty; but they are, I fear, far more attentive to outward forms and ceremonies than to spiritual worship. No books are used,' (by the people, Mr. Wilson must mean,) 'but the service seems to consist entirely in crossing themselves, and bowing to the ground. Fête-days are infinitely more venerated than the Sabbath; and although on the latter, shops are open, and persons at work, yet, on the former, the shops are closed, and no kind of business or traffic pursued: thus transferring the worship due to God, to saints, whose title to respect is frequently very questionable. This subject never can be brought too often into view; and it is impossible to reconcile such practices either with the word of Inspiration, which commands most expressly the seventh day to be sanctified, in commemoration of God having then rested from his stupendous labours; or with the regard due to the Christian Sabbath, as the day of the resurrection and glorious ascension of his Son Jesus Christ. During Lent and Easter, in particular, the natives might be supposed actually to outstrip all others in religion. This is a period of complete starvation, and it is held to be actually meritorious to abstain from animal food. At this season, the images in the streets, and those stuck up in houses, have new dresses and ornaments. The primate bathes the feet of twelve men, in imitation of the similar act of humility shown by Christ to the Apostles. Thousands pour into the place, crossing themselves on the forehead, shoulders, and breast. In fine, superstition here almost exceeds all that can be figured of the bigotry even of Roman Catholicism itself.'

Vol. II. pp. 39—41.

We know not whether the Commissioners for building churches will take the hint given them by Mr. Wilson, and appropriate a portion of the money voted by Parliament, to the erection of a British chapel in Moscow. We rather suspect that some of them would not be forward to subscribe to the liberal and tolerant sentiments with which the document concludes, which authorized the establishment of an English place of worship in that city,—one among the last acts of Alexander, having been issued a short time before his death. Count Nes-

selrode states officially, that he was 'expressly charged to make known the determination of the Emperor, to which he had been led by an unremitting solicitude that the members of the different foreign communions tolerated in Russia, should enjoy, in perfect concord among themselves, the whole of that liberty of conscience which the laws of the Empire secure equally to them all.' It is a fact deserving of particular notice, that while, to the disgrace of our nation, the names of so large a minority appeared on the question of the abolition of the Corporation and Test Acts, and while so many of our legislators are still opposed to the emancipation of the Catholics from the civil disabilities under which they labour, no religious distinction whatever has any influence on eligibility to offices and places of trust in Russia. Notwithstanding all that requires reformation in that country, and in the face of the restrictions which cramp free inquiry among the members of the dominant Greek Church, a person may belong to any sect of Dissenters, and yet fill the highest office under the Emperor. The nobleman whose name is attached to the document above referred to, though a member of the Anglican Protestant church at St. Petersburg, has for many years held the responsible station of Secretary of State for Foreign Affairs. Admiral Greig is a member of the same Church; and many of the most distinguished officers, both civil and military, belong either to the Roman Catholic Communion, or to the Protestant Confessions. Some considerable degree of progress was made in liberality of religious feeling in Russia during the reign of Alexander; and as the character of that monarch has been the subject of much discussion in this country in connexion with this question, it may not be uninteresting to our readers, to glance at the portrait which Mr. Wilson has drawn of his Imperial Majesty.

On the introduction of the Lancasterian, or British system of education, the Emperor Alexander declared himself the warm friend of what promised to contribute so extensively to diffuse the blessings of education throughout his dominions. That he really was solicitous for the welfare of all classes of his subjects, there is little doubt; and when we consider how much was accomplished during his reign; the number of universities, gymnasia, and provincial schools established within that period; the attention paid to literature and science; the various voyages of discovery undertaken at the expense of the Government; and the munificence almost invariably displayed towards every undertaking that had for its object any kind of public improvement; it is impossible to refuse paying a just tribute to his virtues, and holding him up as a model to his successors. Russia has been peculiarly fortunate in having had, within little more than a century, three patriotic sovereigns, who employed despotic power for benefi-

cent purposes; and the names of Peter, Catharine, and Alexander, deserve to be cherished by her with filial regard.

'Magnanimous in the field, Alexander was unassuming in private life; and although possessed of the means of indulging in boundless magnificence, his habits of life were peculiarly simple, and opposed to every thing resembling ostentation. Will it be credited, that, during his last illness, the Sovereign of "all the Russias" laid [*lay*] not on down and purple, but on a small iron bedstead, without even a curtain attached to it; while his constant and sole attendant, the ministrant to his wants, the nurse beside his humble couch, was the Imperial partner of his throne! Scandal, which omits no opportunity of prying into the private life of monarchs, and which, making no allowance for human infirmities, or the peculiar situation in which those thus exposed on all sides to temptation are placed, delights to unveil, with a cruel and reckless hand, the foibles which they themselves would conceal out of deference to virtue,—I say, scandal has not spared the character of this prince, but insinuated that little affection existed between him and his consort, who were united at a very early age. This may be so; for it is rare indeed to find in the matrimonial alliances of royalty, those attachments of the heart which such unions almost necessarily exclude; but that the imperial pair must have entertained a high degree of mutual esteem for each other, and that on the one side there was confidence, on the other, cheerful submission, the circumstance that has just been mentioned strongly testifies. Alexander's reign was not that of favourites and mistresses—of profligate and ambitious women—whose tyranny adds to the bitterness of oppression, and the sting of public insult.'

Vol. II. pp. 130—132.

Mr. Wilson gives us a condensed history of the Russian Bible Society; and he indeed omits no opportunity of noticing the existence and operations of similar institutions as they occur, in the course of his travels. As our readers may, however, be supposed to be already in possession of all the information on the subject which the work contains, we shall only advert to a curious fact to which reference is made in "The Modern Traveller"; viz. that the house which was occupied by the Moscow Bible Society, was formerly *La Chancellerie Secrète*, or office of secret affairs,—a species of Star-chamber or Inquisition; and that the very individual who had the charge of the Bibles, was himself once a prisoner in one of its subterranean cells, on the charge of giving circulation to books that were calculated to disturb the minds of the members of the orthodox Greek Church! We have already expressed our conviction of the reliance that may in general be placed on Mr. Wilson's statements; we might, however, if our space allowed, point out a few oversights with which he is chargeable. Had it not been for our ultimately discovering, at the end of the second volume, diurnal observations on the state of the ther-

mometer, we should have found it impossible to determine the dates of his visit to the different places through which he passed. The Appendix contains seventeen royal letters, written by Elizabeth, Mary, and Charles, copied from the autographs in the Imperial library, some of which will be perused with interest.

"St. Petersburg" by Dr. Granville, is a work of very different pretensions. We allude not to the nine and twenty titles of the Author, with an additional &c., blazoned on the title-page; to the seventy superb engravings with which the volumes are embellished; or to the imperial and noble personages, professional gentlemen, and celebrated characters to whom it introduces us; but, taken altogether, it is one of the most imposing books of travels, that have recently been laid on our table.

At the conclusion of what in London is called 'the Season', in 1827, Dr. Granville, Physician in Ordinary to the Duke of Clarence, and so forth, left England, to attend professionally Count Michael Woronzow, a distinguished Russian nobleman high in the military service of his sovereign, who, with the Countess, was returning from a visit to this country. Passing through Flanders, the countries bordering on the Rhine, Prussia, and the Baltic provinces of Russia, he reached St. Petersburg on the 27th of October; and, after remaining in that capital till the 11th of December, returned to England by way of Poland, Saxony, Bavaria, Frankfort, and Paris. The reasons which induced him to publish an account of his travels, he states to be, a desire to communicate to others the result of his observations, a little ambition, and a wish to prove, that although he left his ordinary business for nearly four months, he was not altogether idle during that period.

Though his residence at St. Petersburg occupied little more than six weeks, and the intercourse which he had with its inhabitants was necessarily limited, he appears to have made the most of his time; directing his attention to every object which presents itself to the eye, or interests the mind of the traveller, and taking notes for a minute description of the public buildings and public institutions, the external habits of society, and the more prominent manners and characters of individuals. Comparing his picture of the more obvious features of the topography, and the character of the different establishments, civil, military, and ecclesiastical, which he had an opportunity of examining, with the information we have obtained from other sources, we hesitate not to give it as our opinion, that, in regard to 'things', not perhaps altogether 'as they are', but as they appeared to the Author, we are furnished with statements

on which a considerable degree of reliance can be placed ; and certainly, his book contains a fullness and variety of information relative to the wonders of the Imperial City of the North, which will be sought for in vain from any other work in the English language. Whatever Dr. Granville saw with his own eyes (and most of what he describes comes under this head) may be received with the less qualification, since, as a man of the world, who, in the exercise of his profession, had visited many foreign parts, he was prepared to take very different views of things from those which are often adopted by such persons as have not previously crossed the Channel, or been at the distance of many miles from the paternal hearth. But we cannot resist the conviction, that there are other things which he did not see, or seeing, did not choose to communicate ; and some which he evidently contemplated through the vision of others. His connexion with the Count, and the intercourse which he enjoyed with many of the nobility, his introduction at Court, and the flattering reception which he met with from the most distinguished and illustrious members of the imperial family,—how great soever might have been the advantages they yielded him in certain respects, necessarily involved him in almost insuperable difficulties, in regard to his obtaining of a full-orbed view of the real state of many things in St. Petersburg. The distinctive lineaments of the Russian character, and the effects of a certain system of education and government, to which other travellers have given a very considerable degree of prominence, are here almost entirely passed over, as what could not indeed be seen and examined in the course of a few weeks. It would, certainly, have been wise in Dr. Granville, not to advert at all to points connected with official men and official measures ; as his experience must have been very circumscribed, and much that he advances on these subjects, happens to run directly counter to the experience of persons who have enjoyed more favourable opportunities of observation and research.

On the subject of *espionage*, our Author and Mr. Wilson are completely at issue. Because it was well known that he visited every establishment and saw a great variety of people, took notes of every thing with a view to publication, scribbled, as he states, in his room daily several hours together, left his apartments open and his papers unsecured, and yet met with no vexatious interference,—he imagines, forsooth ! that he was not subjected to any domiciliary visit :—as if the Russian spies would have been absolutely stupid enough to carry on their business before his eyes ; or, as if his being a resident in the house of a nobleman, prevented his being under the *surveillance*

of the police, and his papers from being examined by its agents—some of the Count's own servants. Most persons who have been in Russia, know certainly and positively, and some of them experimentally, that a system of the most refined and thorough-paced *espionage* does exist at St. Petersburg, and can vouch for the credibility of the following statements of Mr. Wilson, who is rather unceremoniously attacked by the Doctor in reference to this subject.

'We hired a domestique de place at five rubles a day. These fellows being uniformly in the pay of the police, are mere spies on strangers; and I am persuaded, that the police were informed not only of every place we visited, but all the remarks we uttered; a hint that, it is trusted, will not be thrown away upon future travellers. We learned, too, that the police were daily at our hotel, making special inquiries concerning what we were about; and as I was frequently engaged in writing, this circumstance occasioned the most violent suspicions. One morning the mistress of the hotel entered my apartment in great agitation, exclaiming, "*Oh, prenez garde, prenez garde, Monsieur, je vous prie.*" On asking for an explanation, she acquainted me with the danger of writing so much; adding, that she was under the greatest apprehension that the officers would pay me a domiciliary visit, and seize on all my papers, as they had lately done to an English gentleman there, a short time previous. I must confess that, hearing this, I was not altogether easy, especially on recollecting the arbitrary and unjust behaviour exercised towards my two countrymen, as has been already pointed out, and was apprehensive that I might share a similar fate,—be hurried out of the country,—even if not ordered to travel in the direction of Siberia. On the landlord and her husband again strongly cautioning me, I considered it to be no more than prudent to attend to the warning in time; and therefore represented the matter to our ambassador, requesting to be informed how I should act under these circumstances. From him I learned that Count Nesselrode, the Russian minister, had been making enquiries relative to me; but was assured that, in consequence of his representations, I might rest perfectly easy. Still, although my fears were removed, I had reason to apprehend that my steps were constantly watched, until the very moment of our departure from the capital. Such is the system of *espionage* kept up in this country, that if a servant be despatched with a letter, especially if in a hurry, it is a thousand to one but he takes it to the governor, who opens it, *sans cérémonie*, looks into the contents, and thus becomes acquainted with your private sentiments or affairs. The government appear to have persons scattered in all quarters, whose office it is to report whatever occurs; so that nothing, however trifling, escapes its cognizance: besides which, it is to be apprehended that these public scrutinizers do not always adhere to mere facts, but indulge in surmises prejudicial to innocent individuals; and woe be to him whom they mark out as the object of their vengeance. At the

same time that such a system destroys all private confidence, and opens a wide door to perfidy and treachery, it is really disgraceful in any government to have recourse to such low and paltry artifices, which are quite as much calculated to entrap the innocent and unwary, as to check those who are evilly disposed.'

Vol. I. pp. 379—381.

We hope the hint here given will not be thrown away on such as may visit the Russian dominions, and that they will not allow themselves to be put off their guard by the assurance of Dr. Granville, that 'things are not always as bad as represented.' The cases of the Rev. Mr. Withy and Mr. Holman, fully bear us out in our view of this matter.

'The post', says Mr. Wilson, 'at Trawenbourg [Frawenbourg], where we halted to breakfast, might be called the house of a comfortable gentleman farmer; and we were waited upon by two genteel girls, the postmaster's daughters. Here we became somewhat alarmed at hearing that an Englishman had been arrested while travelling, and detained some weeks under this very roof, by the police, from whom he suffered many indignities. This gentleman, who was a clergyman of excellent character, and whom we had the pleasure of knowing personally, was returning from St. Petersburg, where he had been spending the winter with a family of rank, and was going to Paris in company with a Frenchman, when, before he reached the frontier, he was rudely seized by a police officer, who forced him to change his route, and accompany him to Riga. In this dilemma he was obliged to abandon his *companion de voyage* and was hurried, like a felon, into a cart without springs. Being greatly overcome with fatigue, he could not proceed, and was allowed to remain in this spot. Every rule of propriety or common decency was disregarded; his papers were laid hold of, and he was as rigidly examined, as if a charge of high treason had been brought against him. The officer proceeded to Riga to report what had occurred. No explanation whatever could be obtained, why a British subject, a gentleman of character, and a minister of religion, against whom not the shadow of a charge could be brought, as to any thing of a criminal nature, should be thus treated. Another instance of exceedingly tyrannical and most oppressive conduct towards a British subject travelling in Russia, is that of Mr. Holman, the well-known traveller; and what rendered the outrage, in this instance, more aggravating and unfeeling, is that he is deprived of sight, and ought, therefore, to have excited sympathy and commiseration rather than mistrust. Independently also of this severe affliction, his deportment is so mild and amiable, that there could not exist any reasonable pretence for the harshness and severity exercised towards him. Notwithstanding this, he was apprehended, like a criminal, in the eastern part of Siberia, whither he had penetrated in spite of all obstacles and infirmities, and was hurried back through Russia and Poland, under the surveillance of an officer of police, to Vienna. Even in this latter city he was not

permitted to remain, so formidable did this unfortunate and helpless individual appear to the governments of Russia and Austria.'

Vol. I. pp. 173—175.

That banishments to Siberia for causes the most trifling, are still practised, the following curious fact, on the truth of which our readers may place the fullest dependence, furnishes a striking and melancholy proof.

'To shew that even a joke cannot be uttered with impunity, I will here relate an anecdote, communicated to me on unquestionable authority. In 1823, at a meeting of the Academy of Arts, three ministers were proposed as members; on which the vice-president, a man of considerable talent, and far more of the artist than the courtier, objected to their admission, as being quite unqualified. It was urged, in reply, that they were near the person of the Emperor, and might be of use to the institution. In some desultory conversation after the meeting had broken up, the vice-president, animadverting on the ineligibility of those who had been nominated, said that the Academy might as well have elected the emperor's coachman, as he too was near his person, and quite as much an artist as the individuals in question.' This pleasantry did not fail to reach the ears of Miloradovich, and the unfortunate wit was summoned before him, and asked whether he really uttered the remark imputed to him. Disdaining to have recourse to any subterfuge, he replied that he had, but quite jocosely, and without in the least intending to reflect on those to whom it was applied. This, however, availed nothing: he was ordered to quit St. Petersburg in four-and-twenty hours, and proceed to enjoy the cool air of Siberia, as being best adapted to persons of his lively temperament. It is suspected, however, that no notice would have been taken of what had passed had it not been for the president, who was jealous of his talents, and availed himself of this opportunity to get him expelled from the institution.

Vol. II. pp. 139, 140. (Note)

We shall only add, that this took place in one of the last years of the reign of Alexander, and that the learned counsellor of state who was thus punished for an honest attempt to preserve the purity and dignity of the institution over which he presided, soon died of a broken heart in the land of his exile.

But we must now lay before our readers an extract or two from the work of Dr. Granville, containing a description of some of those objects respecting which he can have laboured under no mistake. The following panoramic view of the city, obtained from the elevated tower of the Admiralty, will give them some idea of the spirited manner of the work.

'A few days after our arrival, the Count requested one of his aide-de-camps, the Prince Herheoulidzeff, a Circassian nobleman, whose amiable disposition and refined manners have won him the affections of a large circle of friends, to accompany a medical friend

and myself, to see the interior of the Admiralty. The elevated tower of this building offers an excellent opportunity of taking a periscopic bird's eye view of the city; we at the same time ascended to the external gallery placed around the lantern, which, surmounting the dome, serves as a base to the beautiful and richly gilt spire that rises from this point, eighty-five feet high. In this situation, we found ourselves at an elevation of one hundred and forty-five feet above the level of the Nieva; and never did a more magnificent spectacle greet the eye of an enquiring traveller, than burst upon us, when we stepped out on the circular balcony. The day was one of the finest seen in this climate. An uninterrupted sunshine lighted up every part of the surrounding panorama, and there was a transparency in the atmosphere which made every object still more conspicuous.

The first impression received on looking around, when hundreds of fine palaces, colonnades, statues, and towering spires, with not a few specimens of the pure Grecian style of building, attract the attention, would lead one to imagine oneself suddenly transported to a newly erected city of Greece, in the time of Pericles. But when we connected those different objects with the long, straight, and wide streets, flanked with houses of various but generally handsome designs—when we marked the bustle of the multitude—the great and motley variety of costumes, most of them picturesque—the *bizarrecerie* of the different vehicles that glided before us, some training silently along the handsome area that lay immediately below us, intersecting each other in a thousand directions; others rapidly coursing on low wheels with horses that are taught antics and gambols in their course—and now and then a stately carriage drawn by four horses, guided by a long bearded coachman, whose waist is compressed by a silken sash, with a square cap of crimson velvet placed diagonally on his head, and who was heard urging the distant leaders under the control of a little urchin; we were recalled in our imagination to present times and to reality, and we surveyed with admiration this youngest of the European capitals, and the capital of the largest empire in Europe.

The prevalence of the light and soft tints with which most of the public buildings are painted, give to the city a gay and refreshing aspect. Immediately in front of us three noble streets, diverging like rays from a centre, penetrate into the heart of the city, and open to the view the façades of churches and palaces without number, and present lines of dwelling-houses of the first magnitude. These are mostly built of stone, or are of brick stuccoed over. Timber houses are only perceived in a few of the distant suburbs of the Litteinoï, and Narfskoï districts, or in the more remote parts of the Vassiliefskoï and Peterbourskoï Islands. Although higher than the houses in London, those of St. Petersburg have seldom more than two stories, the elevation of each of which is consequently considerable. These are frequently ornamented with handsome balconies, and light balustrades surround the flat roofs, which are generally covered with sheet iron, painted green or red. Columns are profusely introduced; but their application is mostly confined to the

principal story, being seldom employed for the construction of porticos before the principal entrance.

The number of spires, domes, and towers, with which the general map of the city is interspersed, give to the whole a pleasing variety. The Byzantine bulbous cupolas distinguish those dedicated to the Greco-Russian communion from the other churches. One of the principal ornaments of this modern Palmyra are indeed its churches. Seen from an eminence, the Greek churches appear, both far and near, with an imposing aspect, alike removed from the masterpieces of Gothic architecture and the modern temples. Five domes, the central one of which is higher than the others, and of larger proportions, in many instances gilt with profusion, would remind one of the mosques of Constantinople, but that the Greek Cross towers here in proud triumph over the Ottoman Crescent. We were struck with the fine appearance of the several military barracks, and the riding-house adjoining those which belong to the several cavalry regiments of Guards stationed in the capital. The uniform beauty of these buildings, most of which have been erected by eminent architects, is very remarkable. The squares and gardens, seen to interrupt the monotony of large masses of dwellings and streets, form at the same time a number of important openings in the great map of the city, on which the eye dwells with pleasure. We particularly noticed, on the eastern side of our station, and on the bank of the Moika, the Imperial Mews, with the church belonging to it, one of the most superb specimens of architecture existing in St. Petersburg: its running portico, of the order of Pestum, is unequalled in beauty. The summer-gardens, and the Castle of St. Michael near them, the pleasure-grounds belonging to the recently finished and magnificent palace of the Grand Duke Michael, are likewise seen grouped on this spot. The wide Fontanka, with its many granite bridges, marks the boundary of this district, beyond which the view stretches to the old and new Arsenal, to the Taurida palace and its park, and farther still to the splendid convent of Smolnoï. Turning gently round over the neighbouring scenery, the elevated church of St. Alexander Nevoski with its monastery, cemetery, and cloister, caught our attention; while in the intermediate ground we observed the long line of shops of the Gostinoidwor, the tower of the Town-hall, the private palace of Anitchkoff, belonging to the Emperor, the semicircular front of the Cathedral of our Lady of Casan, the Bank of Assignats, the handsome building of the Poor's Hospital, and that of the Institute of St. Catherine. Directing our attention to the south-western part of the city, new wonders offered themselves to our view. The colossal pile of marble forming part of the intended new church of St. Isaac, the Palladian structure of the Post-office, the barracks and riding-house of the *Gardes à cheval*, the great and handsome portico of the Opera, with the picturesque church of St. Nicholas not far distant from it, successively presented themselves as objects for our admiration. The scene, too, in this direction, is pleasingly varied by the many intersecting canals which meet to mingle their waters with those of the gulf placed at the extreme point of our picture, and forming its distant horizon.

We left with regret our elevated station, where pleasure and sur-

prise had riveted us for nearly an hour to the contemplation of a living panorama, to see which alone, it is not too much to say, that a journey of 1700 miles is not too great a sacrifice.' Vol. I. pp. 444—447.

From this groupe of singularly magnificent and interesting objects, we select, as a specimen of the Author's talent for minute description, the triumph of modern architecture in St. Petersburg—the palace begun and completed under the late Emperor, and now occupied by the Grand-duke Michael, and hence called *Palais Michel*.

'The architect of this important and recent embellishment of the capital, Mons. Rossi, was so kind as to accompany me in my visit to it, and presented me with some original drawings, made on a large scale, of the elevation, sections, and plans of the building, with its extensive offices, elegant riding-house, and pleasure-grounds. By means of these, and with his personal assistance, I was enabled to take the following notes on the spot, and also to procure a sketch of the facade of the palace, which forms the frontispiece plate to the second volume of these Travels.

'The choice of a situation for erecting a stately residence, intended for the use of his Imperial younger brother, was left by the late Emperor to Monsieur Rossi himself, who selected the present spot, which was formerly a morass. By the elevation of one of the finest buildings of the present day, the distribution and arrangement of a garden and pleasure-grounds behind it, and the formation of a large square in front, planted in the centre in the English style, and flanked with handsome private mansions on three of its sides; together with the opening of new and fine streets leading to it—that eminent architect has given to this part of the city a grandeur, which at once strikes the stranger, and in a particular manner arrests his attention. No choice of situation could be more happy, whether in reference to the palace and the dignified individual who was to occupy it, or to the quarter of the town which it so materially embellishes. The distance from the Imperial palaces, the cathedral, and the great public walks, is inconsiderable. The house is placed a short way between the Imperial mews on the north-west, and the castle formerly occupied by the unfortunate Paul on the east; and its extensive pleasure-grounds reach to the quay of the Moika canal, which separates them from the *Champ de Mars* and the summer-gardens. Besides the handsome square in front of the palace, a wide street is intended to be opened facing it, which will pass between the Catholic and Armenian churches, and, crossing the Nevskoi Prospekt, will join the projected improvement in the immediate neighbourhood of the Russian shops. For convenience therefore, for health, and agreeableness of neighbourhood, the situation of the new palace is beyond question the best that could have been selected in the capital, and does great credit to the judicious discrimination of the architect. Nor is this a trifling merit on his part; since we are perpetually seeing architects of the first reputation placing magnificent edifices in situations which accord neither with the splendour of the building, nor the objects for which they are erected.

The magnificent structure which Monsieur Rossi has raised on so favourable a spot, presents a façade fifty-two sajenes, or 364 feet in length, and consists of a main-body, or *corps de logis*, and two projecting wings. The former is united to the latter by pavilions, without any interruption in the line of communication; and by its projection toward the wings, forms, with the main body of the building, a spacious court, which is separated from the street by a lofty railing of cast iron, connected by colossal pillars, representing fasciæ, in which the beauty of workmanship equals the richness of the design. In the centre of this railing, four square granite piers, surmounted by handsome trophies, form the grand entrance into the court, around which the carriages drive on the left or right side, and set down under a covered archway in front of the ground or basement story. This story, rusticated by horizontal lines only, and very lofty, contains on the left the ordinary dwelling apartments of the Grand-duchess, and on the right those of the Grand-duke. The windows, by their boldness and size, bespeak the magnitude of those apartments. Upon the basement story is placed the state floor, of the Corinthian order, with an octostyle portico in the centre, of the greatest beauty, resting on the rusticated archway of the ground story, and having on each side of it a series of seven handsome pillars, continued as far as the pavilions, with seven lofty arched windows, one in each intercolumniation. The order is not crowned either by a second floor or an attic, but by an entablature of rich construction, under which and above the windows a wide space intervenes, which is filled up with a running bas-relief. The portico is surmounted by a well-proportioned pediment, and an elegant balustrade runs along the top of the building and conceals the roof. The two large pavilions consist likewise of a ground and state floor, in continuation of those of the main building, to which they are united, and beyond which they project several feet. On the state floor of these pavilions there are no pillars, and only three windows, the centre of which is a triple Venetian arched window, rising to the architrave of the entablature, and contrasting favourably with the surrounding objects. The wings are of the Doric order, and rise a little higher than one-half of the elevation of the main building. That part of each wing which fronts the street is very extensive, and presents a Doric colonnade, half-fluted, of the utmost elegance of proportions, and neatness of execution. A large *porte cochère*, in the centre of each of these, serves for the more ordinary ingress and egress of the inmates of the palace and their carriages, the grand entrance in the fore-court being only used on state occasions.

In its interior, this imposing structure combines every thing that decoration, rich and beautiful workmanship, costly material, and a profusion of other means, directed by consummate skill, and the purest taste, could accomplish. It is seldom that, in a princely palace of such magnitude, the arrangement of its different parts can be made to unite beauty with convenience,—display of architectural grandeur with utility. In the present instance, however, all this has been effected; and it would be difficult to find in any other capital, or even in St. Petersburg, so complete, so exquisite a specimen as the *Palais Michel* offers of a plan, every sub-division of which is

equally well contrived for its individual purpose, and neither interferes with, masks, nor otherwise injures, the usefulness and effect of the rest or of any part of it.

‘The principal vestibule within the grand entrance has a character of grandeur, which the bold double flight of granite steps occupying the centre tends greatly to heighten. It is impossible to do justice in words to the imposing effect of the grand staircase, around three sides of which extends a wide gallery with handsome columns, supporting the highly ornamented roof, raised to the height of the entire building. Two statues of great merit, representing Achilles and Hector, by Russian sculptors, decorate this part of the building, and the lofty walls bear a running *fascia* of bas-relief, of beautiful execution. The general effect, however, is much diminished by the substitution of a slender common iron bannister, covered with a narrow mahogany hand-rail, placed along the stairs, instead of a massive bronze or marble balustrade, called for by the colossal proportions of every other part. The presence of the commonest sort of three burner Argand lamps, cased in tin, suspended between the columns of the three-sided gallery, by which the staircase is lighted at night, is also injurious to the grandeur of the whole. Here, nothing short of some colossal bronze candelabra ought to have been introduced. These are defects arising rather from a spirit of economy, than from an incongruous taste; and will probably be, as they are happily susceptible of being, rectified at some future period.

‘I must abandon the task of even attempting to delineate the manner in which the magnificent suite of state-rooms appeared fitted up as they burst upon me in succession, while walking over this extensive mansion in company with M. Rossi and one of the superintendent officers of rank in the establishment. Every style and combination of architectural decoration, in the form of the rooms, the introduction of columns, the composition of chimney-pieces, the dimensions of the architraves and piers to the doors, the direction of friezes, the projection of cornices, and the situation of caryatides have been laid under contribution, and are to be met with in the interior of this mansion. Ornamental modern painting too has seldom, if at all, been carried to such perfection as in this case, by Scotti, Vighi, and Medici—three artists, each in his different department far superior to the majority of decorative fresco and oil-painters of modern Italy. The ceilings or *plafonds* of the former are exquisitely beautiful, and leave nothing to be desired. If the upper part of the rooms has been so carefully attended to, their lower part cannot be said to have been neglected. The floors are inlaid with rose-wood, ebony, mahogany, and other handsome woods from Carelia, as well as from foreign parts. The walls of the largest rooms are of scagliola, imitating the yellow siena, the porto venere, the verde antico, or the finest polished and white Carrara marble. In most of these rooms, columns or pilasters of different orders of architecture, and in imitation of the same marbles, have been introduced, surmounted by gilt capitals. In the smaller apartments, costly hangings and draperies cover the walls; and in all of them, mirrors of astonishing magnitude, pier-tables, vases, and superb candelabra, handsome *fauteuils*, and rich carpets, lackered doors, brilliant, polished, carved,

and divided by gilded frames into panels, and damask curtains, impart that high character of magnificence to the whole, which one expects to find in, and which so well becomes the residence of a prince so nearly allied to the sovereign of the country.

I ought, however, to make particular mention of the Ball-room, the Great-hall of White Marble, the State Bed-room, and the principal *boudoir*, because their style of decoration not only surpasses every thing I have seen in the Tuileries, or any of the other royal palaces on the Continent, but is likewise perfectly unique.

The first of these rooms is a parallelogram of considerable size. The walls are wholly incrustated with imitative marble of a delicate blue colour, highly polished, and eight handsome columns are placed at each end, of the same colour and material, with gilt capitals. Twelve magnificent candelabra of three rows of sockets, for thirty lights in each, of wood most beautifully carved and richly gilt, decorate the sides and end of the room. The ceiling is divided into panels on a blue ground, each panel containing several interesting groups and arabesque paintings by Scotti, delightfully executed. The cornice is carved in the most masterly style, and the happy mixture of white and gold, with the blue tint of the room, is particularly effective. The floor is skilfully inlaid with foreign wood; and the most splendid mirrors, placed in different parts of the room, multiply the enchanting objects to an infinite series. The *fauteuils*, the draperies, and curtains, of the richest materials, complete the decorations of the apartment.

The Great Hall, or Principal State Room, is that on which Signor Rossi has bestowed all his ingenuity, *estro architettonico*, and classical taste. It is an oblong apartment of considerable length, supported at each end by two detached Corinthian columns and an architrave. The wall opposite to the windows, which is one of the longest sides of this parallelogram, has three divisions. The centre, or the largest, is occupied by the chimney, surmounted by a mirror of unusual dimensions, richly framed. The two lateral divisions, covered with beautiful, even, and highly polished scagliola, of a dazzling, and of the purest white, and distinguished by pilasters likewise of white scagliola, are embellished by groups of figures, four feet high, painted in oil, the production of Vighi, who has the merit of having discovered the only process in existence for permanently fixing oil-painting on the smooth surface of white marble. These figures are represented on arabesque supports, which, with other panelling ornaments, are painted in the richest gold, on the white scagliola, by the same artist. At each end of the room another large mirror is placed, to add splendour to the whole; and here also other mythological groups are seen painted in the same style, and on the same kind of white and polished ground. The *plafond* is covered with a profusion of gold arabesque figures painted in oil. The cornice is bold and rich, the white colour of which is relieved in a masterly manner by the gold. Below it a narrow frieze runs round the room on the marble walls, having a ground of solid gold, over which are painted white and yellow flowers, shaded with a mellow brown. The pavement is designed with large roses and octagonal

divisions, marked by inlaid woods of very expensive kinds. Between the windows stand very handsome pier-tables, the slabs of which are of a beautifully coloured opaque blue glass, more than an inch in thickness. In the interval between the columns, at each end of the room, is placed a superb sofa, richly embroidered, and the hanging and curtains of the windows, as well as the covers of the arm-chairs, are of corresponding materials. At each of the front angles stands a magnificent candelabrum composed of several pieces of Siberian jasper, of great beauty, and of ormolu very skilfully worked and blended with the jasper.

' The State Bed-room has lost its original appellation since the removal of the State-bed from it by order of the Grand-duchess, who, with her Imperial Consort, dislikes show and unnecessary parade. The form of the room is a large square; rich silk hangings, of a sky-blue colour, depend from the light airy cornices, and are either fashioned in festoons and massive draperies, or by being drawn aside, allow the white marble wall to be seen covered with gold arabesques, and Cupids painted in oil. The ceiling is in character with the rest of the room. Pier-tables, on richly carved and gilt pedestals; two exquisitely fine screens, six feet high, on each side of the central sofa and table; vases and candelabras, and other accessories, complete the decorations of the apartment, the general effect of which is inconceivably enchanting.

' The Grand Duchess's *boudoir* follows, remarkable for the simplicity of its ornaments, and the very pleasing effect of its panelled walls of white scagliola, equally dazzling with that in the principal state-room; but, unlike it, free from all rich decoration, and embellished merely by garlands of roses, painted in oil on its polished surface by the same artists, Vighi and Scotti.

' This style of painting in oil, and gilding on white scagliola, has not been employed so successfully anywhere else as it has been in St. Petersburg within the last few years. Rossi has the merit of having introduced it; and there can be no doubt, that if used sparingly and judiciously in the mansions of the great, it forms one of the most effective kinds of internal decoration. His Majesty the King of England, having learned from report the existence of the splendid room just described, in which that style of decoration had been so successfully adopted, with that anxiety to promote the improvement of the elegant arts and exquisite taste for them, which have ever distinguished him, caused an application to be made, through the Russian ambassador, for a specimen of the white scagliola, and the manner in which it is ornamented by gilding and paintings in oil. A square block, of a moderate size, of this species of scagliola, was prepared under the direction of Rossi, and painted by Scotti and Vighi while I was at St. Petersburg, where I had an opportunity of seeing the process employed. This specimen reached this country two or three months ago, and was inspected by the King, by whose command it was delivered over to Mr. Nash, who, I understand, does not think very favourably of it. Probably the effect of so small a specimen is very different from that produced by an entire and very large room decorated in the same manner; and that

circumstance would account for that able architect differing in opinion from every person who has seen the apartments themselves as to the value, merit, and beauty of the process. Certain it is, that no such white scagliola has as yet been produced in this country, either by the Italian or English manufacturers; and still less have ornamental painters succeeded in doing that upon the surface of scagliola, which Scotti and Vighi have effected. It is to be hoped, therefore, that when, by means of repeated trials, artists in this country shall have succeeded in both processes, and a room of handsome proportions and construction shall have been decorated with them, the intelligent architect before-mentioned will see reasons to alter his present opinion*. In attempting to manufacture the white scagliola, care is to be taken to select the proper species of alabaster necessary for its composition. It was not until Signor Rossi discovered a particular sort of alabaster, found in great abundance in the government of Kazan, that they succeeded in St. Petersburg in forming that beautiful white scagliola, free from the slightest tint of any colour, or soil, and with a surface smooth, highly polished, and not waved like the surface of ordinary scagliola walls, which has been so successfully employed in the *Palais Michel*, and since, also, in some of the apartments of the Winter Palace, particularly in those of the Empress-mother. Thinking that a specimen of the Kazan alabaster might be of service in guiding the artists in England in their attempts to make white scagliola, Signor Rossi was kind enough to give me a large block of it, of which, however, I could not bring to this country more than a small portion.

The apartments in which the Grand-duchess Michel habitually resides, occupy the ground or basement story on the left of the main building and corresponding pavilion. This Princess was at the time confined to her rooms by severe indisposition, from the effects of which it was feared that she might not soon recover. Those of the Grand-duke are on the principal story, and command from the back of the building a magnificent view of the pleasure-grounds and the distant Neva. There is nothing remarkable in them, as the Prince hates ostentation. I observed a very large square sitting-room with several large tables, and a plain camp-bed, placed behind a screen, in one of the angles of the room, on which the Grand-duke generally sleeps. In this, as well as in the whole suite of rooms, including a well-assorted and neat library, every thing bespeaks the greatest simplicity. Where, however, the Prince has displayed pomp and parade is in the suite of apartments immediately below these and on the ground floor, in which there is a rich and very interesting collection of ancient and modern armour, uniforms, military caps, accoutrements, arms, and every kind of artillery and warlike weapons, kept in the highest order, and neatly arranged, forming a *coup d'œil*, unique of its kind. These are the principal objects on which the Grand-duke loves to bestow his attention; and he spares no pains to

* I have been informed that, within the last month or two, a model of the room itself has been forwarded from St. Petersburg to his Majesty.

bring together whatever may suggest improvement, or useful changes, in a department which is in a degree confided to his care by the sovereign. From these apartments a private communication leads to the riding-house,—a handsome and spacious building.

‘The splendid palace of which I have endeavoured to give a faint description, was begun in 1819, and completed and first inhabited about the middle of 1825. It cost about seventeen millions of roubles, including every species of ornament, furniture, and other objects either of show or utility. The furniture is almost wholly the work of Russians; and the design of every part of it is from the inventive genius of Rossi. Several bronze candelabra by Zacharoff, upwards of twelve feet high, containing branches for thirty-six lights, are deserving in an especial manner the attention of the stranger, as no artist, whether French, English, or Italian, can boast of being able to produce any thing more exquisite. Nothing can be more creditable to the mechanical skill and handicraft of the Russians, than the vast and rich assemblage of a variety of objects contained in this palace.

‘On the day of its inauguration, the late Emperor, standing at the great entrance door, under the portico, received his Imperial brother, and having offered him bread and salt on a golden salver, according to the ancient manner of the Russians, welcomed him to a mansion, which was to be henceforward his own—the gift of his sovereign and brother.’ Vol. I. pp. 565–576.

Had not this article been already protracted to an undue length, we should have been tempted to make a few more extracts from Dr. Granville’s book; but we must conclude by remarking, that though “St. Petersburg” is professedly the subject of which it treats, our readers will find equally interesting, though not so extended descriptions of Brussels, Frankfort, Leipsic, Berlin, Dresden, Warsaw, and other towns through which our Author passed on his route, accompanied with sketches of some of the most distinguished characters of modern Germany. The work is admirably got up, and the plates, as far as we can judge, give an accurate representation of the objects they are intended to exhibit.

Art. II. 1. *The Epistle of Paul the Apostle to the Romans*; with an Introduction, Paraphrase, and Notes. By C. H. Terrot, A.M., late Fellow of Trinity College, Cambridge. 8vo. pp. 312. Price 9s. London, 1828.

2. *The Unconditional Freeness of the Gospel*; in Three Essays. By Thomas Erskine, Esq., Advocate. Author of “Remarks on the Internal Evidence for the Truth of Revealed Religion.” 12mo. pp. 240. Price 4s. Edinburgh, 1828.

THESE two volumes are of a very different character, but they have for their common object, to promote a right un-

derstanding of the Epistle of the Apostle Paul to the Romans; a portion of the New Testament which, rightly understood, affords the clew to all true theology, but which, more than any other portion, has offended the moralist, and perplexed the critic; presenting to the Papist a stumbling-block, and to many of the wise and prudent among ourselves the appearance of foolishness. 'In all the discussions between the Reformers and their Romish opponents,' remarks Mr. Terrot, 'in the whole course of the Calvinistic controversy, and in almost all the doctrinal differences of our own time, we find, that there exists, on the one side or the other, a misapprehension of the Pauline doctrine respecting *justification by faith*.' Both parties, in these several controversies, admit that the Pauline doctrine must be the true one: there is no question as to the apostolic authority and inspiration of the writer. But the true meaning and scope of his language, the real character of his theology, are still the matter of polemical debate.

There is, at the first view, something unaccountable, and amounting even to a serious difficulty, in the circumstance, that so important a part of the recognized Rule of Faith should be of this enigmatic or ambiguous character. Can it be that the cause of obscurity lies in the phraseology of the Apostle? The idioms of a foreign dialect and the allusive language of familiar writing in remote times, may be expected to prove sources of some degree of difficulty in arriving at the precise meaning of particular phrases; but they rarely leave the drift of a writer at all questionable. Obscure passages occur in the text of classic authors, which employ and baffle the ingenuity of critics; but it is not often that the sense of a paragraph is at all doubtful. There must be some other cause, than lies in the mere style and diction of St. Paul's familiar letters to the Christian societies of Asia Minor, Greece, and Italy, that renders his doctrine at all 'hard to be understood' by those who would rank with neither the ignorant nor the unlearned.

The principal source of the supposed obscurity seems to us to be, the *originality* of the Christian doctrine, and its contrariety to the natural current of human opinions; a circumstance, which forms, as the Bishop of Chester (Sumner) has shewn, an important feature of the internal evidence of Christianity itself. No man who had wished to found a sect or new system of religion that should meet with general acceptance, would have chosen to make its ground-work, doctrines so entirely opposite to every Jewish prejudice and all Gentile philosophy; nor can it be explained, how such doctrines should originate with a Jew, a pupil of Gamaliel, except we receive

the Apostle's own explanation, that it was "not after man," that he "neither received it of man, neither was taught it, but by the revelation of Jesus Christ." "We can tell *from our own experience*," remarks Bishop Sumner, "what chance there was of a doctrine proving acceptable, which began by impeaching men as offenders against a righteous and holy God, who looked on all iniquity with abhorrence. . . . The doctrines in question, that Jesus came to make atonement for the sins of men, for that "all have sinned and come short of the glory of God;" and that "eternal life is the gift of God through him," or for his sake: how are these statements usually received? Are they the first or the last doctrines which mankind are willing to acquiesce in? Are there not multitudes who do not dispute or doubt the authority of the Scriptures, and yet refuse their assent to this leading tenet? Is it not generally understood to be so contrary to the prepossessions of mankind, that it is often kept out of sight, and has been seldom insisted upon as the main object of the Gospel, in treatises which were intended to give a popular view of the evidences of Christianity?"* Now, since the facility with which we understand any subject, depends upon its relation to our previous knowledge, it naturally follows, that a slow reception should be given to doctrines of a character altogether original, and which do violence to the fixed associations of mankind. The same false assumptions that render it hard to believe the doctrines, render them hard to be understood, because they come between the understanding and the only source of knowledge. The doctrines in question are to be learned solely from the New Testament. They originated in those writings; and the knowledge of them so absolutely depends upon the book from which they are drawn, and upon the authority of which they rest, that it has uniformly been found to decline in exact proportion as the study of the Scriptures has been neglected; and during the long eclipse of Scriptural light which preceded the Reformation, this knowledge appeared to be lost. On the other hand, the Pauline doctrine of justification by faith, the *articulus stantis vel cadentis ecclesiæ*, was re-discovered, when the Rule of Faith was again drawn forth from the cells of monkish ignorance into open day, and made to speak for itself. It has gained ground with the diffusion of Scripture, and it prevails most in those countries where the Bible is most read and revered.

These facts, while they afford the strongest presumption that the doctrine is the genuine sense of the sacred text, go far to-

* Sumner on the Evidence of Christianity, pp. 73—92.

wards accounting for the controversy itself. We do not speak now of the controversy between the Protestants and the Romanists, in which the sufficiency of the Scriptures is involved. Although the Bible is admitted, professedly at least, by all Protestants, to be the only rule of faith, it is very far from being regarded as the only teacher of the faith. It is referred to less as an immediate guide, than as an ultimate authority; theologians being accustomed to draw from it their proofs, rather than their knowledge; or, in other words, to use it for the purpose of proving what they teach, rather than as furnishing the simple matter of their teaching. Now the Scriptures may be made to yield a seeming proof of almost any doctrine, by the citation of detached sentences; but what they really teach, is best shewn by the opinions which they originate, and which the implicit study of the Scriptures is found uniformly, on the large scale of general experience, to produce. Tried by this test, it cannot be denied, that the Protestant (or what is called by some Pelagian Protestants the Calvinistic) doctrine, is the true interpretation. It is the only one which can clearly be traced to the simple study of the New Testament as its source; and those who oppose the doctrine, are equally distinguished by their opposition to the unrestricted circulation of the inspired volume. In fact, the state of the case between the two parties, is this. The one maintains that St. Paul's writings are obscure, paradoxical, and difficult of interpretation: the other, that the natural import of his expressions and the whole drift of his argument are plain and unequivocal. Surely, the probability must be, that the latter best understands the writer. And yet, when we consider the critical ability and learning of our opponents, the only adequate explanation of the difficulty they complain of, is, that they do not understand the Apostle because they *ab origine* differ from him.

In reading the writings of the early Protestant advocates and Reformers, of Tyndal and Latimer, of Nowell and Hooker, it is impossible not to be struck with the superior clearness, and strength, and boldness with which they insist upon the Scriptural doctrine of justification by faith;—like men whose minds had been cast in the mould of that doctrine, rather than like those whose doctrines had been moulded by their own minds. Taking their stand upon the Scripture, they stood forward as the fearless expositors of what it teaches; and there is a spirit in their theology, which shews that it was fresh drawn from the living source. But the Restoration brought back with it, among other evils, a courtly divinity, which paid the Bible the compliment of professing itself in agreement with it, but took care to shelter itself under the convenient principle, that

the Church is the only authorized expounder of the Rule of Faith. The Bible itself had indeed got a bad character as a favourer of Presbyterianism; and to be familiar with it, was held a sign of disaffection to Church and State. Mark the consequence. The doctrine of justification by faith, the doctrine of the Reformers, of the Articles, and the Homilies, was almost banished from the pulpits of the Establishment; and at this very moment, Pelagianism, or a sort of semi-Pelagianism, forms the self-pleasing orthodoxy of that large body of the English clergy who have distinguished themselves, consistently enough, by their opposition to the Bible Society. Their repugnance to the doctrines of St. Paul, is decently veiled under the form of a hatred of Calvin. The presumed evil tendencies of the system being set against its scriptural evidence, they decide, that the latter cannot outweigh the former; and their only solicitude, therefore, is to make the evidence speak, if they can, for their own opinions. Where it cannot, the subject is mysterious, 'a dangerous mystery,' and St. Paul hard to be understood. And so they turn again to the weak and beggarly elements of Bishop Tomline's miserable theology.

'There are many persons,' Mr. Erskine says, (speaking, we presume, from personal knowledge, not hypothetically,) 'who oppose the doctrine of justification by faith, from the honest conviction that it opposes the interests of practical holiness or Christian morals.'

'They acknowledge the excellency and the obligation of the precepts which describe the Christian character; they are persuaded that any view of Christian doctrine which does not agree with the tendency of these precepts must be incorrect; and, as they do not perceive that the doctrine of justification by faith without works has this agreement, they conceive themselves warranted to reject it as a misrepresentation of the language of Scripture.'

This class of objectors, our much respected Author thinks, have not been often either kindly or fairly answered; and he goes so far as to concede, that their case certainly appears at first sight a strong one. He does not refer us to any individual writer of this class, (which, it seems to us, would have been the most natural and the fairest way of exhibiting the real sentiments of the supposed objectors,) but states their case in the following manner.

'1st. In the first place, say they, by making pardon a free gift irrespective of character, you take away a powerful motive to obedience; and you give the strange and pernicious impression, that God is indifferent to right and wrong in his intelligent creatures.'

'2d. We object, they continue, to the propriety of the title which

you give to your system. You call it a system of free salvation, and you say that it attributes all to God; and yet, it is, in fact, as much embarrassed with conditions, and contains as much of human effort, as our own. Faith is in your system what obedience is in ours; and they are both of them acts of the human mind. You blame us for resting our hopes on the obedience which we can discover in our lives, whilst, at the same time, you avowedly rest your hopes on the faith which you can discover in your hearts. But you defend yourselves by saying, that faith is the gift of God. In point of gratuitousness, then, the two systems are thus nearly on a par; that is to say, neither of them is gratuitous except in name. And in point of moral influence, we would ask, whether a system which rests salvation on the belief of any facts whatsoever, can be compared with one which rests it on faithful exertion and holy obedience.

‘3dly. You depreciate practical holiness by all possible means; for even when you are compelled to admit, that “without holiness no man shall see the Lord,” you do what you can to weaken the force of the admission, by saying that the value of holiness arises simply from its being an evidence of the reality of faith, and not from any intrinsic quality of its own.

‘4thly. You do not seem at all agreed as to what is the meaning of faith. Sometimes you make it to consist in trust and confidence in Christ, sometimes in an intelligent assent to the propositions of Christian doctrines, and sometimes in a mere prostration of reason before divine authority, or a gulping down of unintelligible obscurities. Now really you ought to make out to our fullest satisfaction what faith is, before you call us to rest on it, anything so important as our eternal interests. But, whichever of these various kinds of faith you prefer, and we give you your choice, it must be allowed to be but a meagre substitute for universal obedience. If you take the first definition, and make faith to consist in trust in Christ, we acknowledge that it is a most necessary feature of the Christian character, but it cannot fill the place of all duties. It is one duty; and we do not exclude it from our system. On the contrary, we inculcate it as a part of that universal obedience, of which we consider salvation to be the recompense. As for the other descriptions of faith, we really think that a man might as reasonably rest his hopes before God on his mathematical science, or on his stupid credulity.

‘5thly. Although we acknowledge that there are passages of Scripture which appear to support your view of the question, yet, we maintain that there are also many most unequivocally on our side, and that the general tendency of the whole Bible, as well as the common sense and the common feeling of man, is decidedly with us; and we therefore think that we do not speak without good reason, when we say that your system is founded on misconstruction or misrepresentation of the language of Scripture.

‘These are some of the objections which are usually made to the doctrine of justification by faith. And I cannot help thinking that they are borne out to a considerable extent by the way in which that doctrine is very commonly stated.’

Before we proceed to notice the solution of the theological problem furnished by Mr. Erskine, and by which he thinks these objections may best be obviated, we must protest, *in limine*, against the objections themselves. Viewed in reference to the Scripture doctrine of justification by faith, they involve a tissue of misrepresentation, as Mr. Erskine himself must admit. And with regard to the way in which that doctrine is very commonly stated—we wish that the Author had substantiated so sweeping a charge by a few citations from the writers he alludes to—the proper answer to the objector would be: Never mind how the doctrine has been stated by theologians;—let us not talk of the title of this or that system, or perplex the question with absurd metaphysical definitions: ‘what saith the Scripture?’ Is it possible, we ask, that such objections as these could be advanced by a devout student of the sacred text, one who had derived his religious knowledge simply from the New Testament itself? We confidently answer, No. Admitting the theological statement of the doctrine, which is supposed to give plausibility to these objections, to be never so erroneous, is it not plain, that the doctrine itself and the human exposition of it are identified in the mind of the objector? Mr. Erskine represents both parties as appealing to the Scriptures; and he states the case as if the evidence on each side derivable from the language of the Inspired writers, was pretty evenly balanced. He cannot, however, mean to admit so much as this. He knows that, if the statements he objects to are unwarranted by Scripture, the opposite opinions run counter to Scripture. The objections which he has drawn out, rest *in part* upon a misapprehension of the Scripture doctrine; and that misapprehension being rectified, they would so far be obviated. But, in part at least, they involve a denial of the doctrine of Inspiration itself; and the only effectual refutation is an appeal to the sacred text. The question is one of evidence; and to allege that the Scriptural evidence in favour of two opposite systems is equal, is to say, that the only Rule of Faith is, upon points of fundamental importance, ambiguous and useless. When the Divine authority of the record is called in question, vindications of the Christian doctrine on the ground of its reasonableness and holy tendency, may be very proper and useful; because its moral character forms an important feature of the internal evidence which attests the credibility and truth of the document. But, in the supposed case, the objector should be told, that the common sense of mankind is indeed invited to judge of the interpretation of the Scripture, but that it is a very poor judge of what the Scripture doctrine ought to be. It may be allowed to give its verdict as to the

fact, but not as to the law. Objections that impute an evil tendency to the doctrines of Grace, involve a prejudging of the question of their truth; and this unfounded presumption too often acquires the strength of an invincible prejudice, disqualifying the party for a calm examination of the Scriptural evidence. It may be well to attempt to reason down that prejudice; but the controversy is not likely to be settled, so long as it assumes the character of a war of opinions. The authority of the Scripture being admitted, the question resolves itself into a simple matter of interpretation. Disputes may still be raised respecting the meaning of the text; a great advantage, however, is gained by having contracted the debate into a small compass; and now the objector will soon feel put upon the defensive. He will no longer be at liberty to cavil at the title of our system; nor will he have a pretence for requiring us to agree upon a definition of faith, before we call upon him to stake his salvation upon believing the Gospel. It is for him, the objector, to explain away, if he can, the language of St. Paul:—"Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through his blood."

If ever the Christian Church is to be brought back to a state of greater unity of sentiment, it must take place as the result of a more general and simple deference to the Bible rightly understood. All true unity has relation to a rule or standard; and whatever contributes either to make more clear and certain the letter of the rule, or to enforce and vindicate its authoritative claims, tends to promote that desired consummation. On this account, we hail as a happy omen, the increasing attention that is paid to the means of biblical interpretation; a branch of theological science too long neglected in this country. Mr. Terrot's volume has given us considerable pleasure. The plan and design of the volume are alike excellent, and the execution does credit to him as a scholar, if not as a divine. We shall have occasion to express our dissent from some of his positions, and to point out a few mistakes; but we bear a willing testimony to the diligence and ability with which he has executed his task. He has, in fact, anticipated a design which we had long wished to realize; that of exhibiting, parallel with the sacred text, a version of the Epistle, partaking of the freedom of a paraphrase without its diffuseness, supported by critical notes. Admitting that a literal translation is the best for a public standard, it must very inadequately convey to common readers, under the disguise of a foreign idiom, the native sense of the writer. A paraphrase, on the other hand, is an awkward and unsatisfactory expedient. The manner in which

the sacred text meanders through Dr. Doddridge's pages, sometimes well-nigh lost in a wood of words, or spread out into a shallow inundation,—is, we must confess, to us extremely distressing. St. Paul is often made to talk much more like an old woman than an apostle; and every semblance of the original style is frittered away. In cases where an extended exposition is necessary, the plan of annotations seems to us immeasurably preferable to torturing the text; but in general, the design of a paraphrase might be answered by a version similar to that which Mr. Terrot has given. We take a specimen nearly at random.

‘ But now, in a manner quite distinct from the merit of legal obedience, the method by which God justifies or acquits sinners, is made perfectly clear, having already been borne witness to by the law and the prophets: an acquittal which originating in the free grace or mercy of God, is attained by faith in Jesus Christ, and extends to all,—to all I say who believe in him. For here there is no distinction made between Jew and Gentile, all having equally sinned, and having equally failed to merit the favour of God by their own performances. And all are acquitted gratuitously by the mercy and favour of God, through the redemption effected by Christ Jesus; whom God hath appointed to be an expiatory sacrifice, available to all those who believe in the merits of his death. And thus God exhibits his method of acquitting sinners, in reference to past sins committed during the times when God bore with the ignorance and sinfulness of men; and exhibits also his method of acquitting us who live, at the present time, under the gospel system: a method which, reconciling the exercise of his mercy and justice, admits of his being just, and at the same time the Justifier, or acquitting Judge, of every one that believes in Christ. Where then is the ground for boasting? It is effectually excluded. For, by what system does God justify? Is it by that which grounds justification on the merit of works? No, but by that which grounds it upon faith. For the result of our whole argument is, that a man is justified by faith, without any reference to the merit of legal obedience. And of you who wish to ground justification upon such terms as must necessarily confine it to your own nation, I would ask, is God the God of the Jews alone? Is he not also the God of the Gentiles? Surely, of the Gentiles also. And as his divine power is universal, so also is the scheme of salvation which he offers: for it is the same God who justifies both the circumcision and the uncircumcision by the instrumentality of the same faith.’ pp. 83—87.

On a first or cursory reading of any new version of a portion of the Scriptures, however close or in other respects successful, the ear is disappointed at missing the familiar cadence and consecrated phraseology of the Received Version. Nor is this the only disadvantage attaching to such attempts. The less familiar will often seem to be the less perspicuous trans-

lation, even where the Old Version is confessedly obscure and defective; owing to a common and often unsuspected illusion, by which words continually read pass themselves off for distinct ideas, and we seem to understand clearly what we only recollect. Who has not found a passage of Scripture, which he may have read a hundred times, attaching to the words some indefinite and perhaps erroneous meaning, reveal itself to his more earnest attention with the force of perfect novelty! It is, perhaps, a fortunate circumstance, that many difficulties are thus unconsciously passed over by general readers, which might otherwise divert their attention from the scope of the context, and interfere with the profitable and devout perusal of the Scriptures. Nothing is more to be dreaded, than the habit of reading the Bible in the spirit of criticism. Yet, as the Scriptures can benefit us, only so far as they are understood in their genuine sense, the opposite habit, which leads persons to content themselves with the music of words of which they scarcely catch the articulate meaning, is scarcely less to be deprecated. For daily use, we are disposed to recommend the Authorized Version, with all its imperfections, in preference to any other translation. Speaking for ourselves, we must confess, that the text of neither Doddridge, Campbell, nor Boothroyd, seems to harmonize with our feelings, like that of the Old Bible. We do not care to inquire how far this is a prejudice: there are prejudices which are salutary. But while we would not substitute any new version or paraphrase for the Received Text, the occasional perusal of such works will not be slighted by any person who is desirous of understanding what he reads. The mere variation of the language, even if not for the better, rouses the attention. The ideas, differently put, are seen in a new light. And thus, a new translation often serves as the most valuable and effective commentary.

With these views, we shall not deem it necessary to examine at any great length the merits of Mr. Terrot's Paraphrase. It is intended chiefly for the use of the Biblical student, who will best appreciate its value; and the text being constantly under his eye, will prevent his being misled. While, however, he may derive important assistance from Mr. Terrot's labours, we should earnestly recommend the student, with a view to his own benefit, to write out the whole epistle immediately from the Greek text; not as an essay of his critical skill, but simply as the best means of imbuing his mind with the genuine sense and scope of the original.—We shall now proceed to notice a few passages in the present Translation, which seem to require animadversion.

* Paul, a servant of Jesus Christ, commissioned by Christ himself

to be an apostle, and separated from all earthly employments to the ministry of the Gospel.' p. 57.

With this version of the opening of the epistle, we have no fault to find, except that ἀφωρισμένος might have been more simply rendered 'appointed.' But the note upon this passage is singularly at variance with the text. Mr. Terrot supposes, that while κλητὸς may refer to the call from Heaven, ἀφωρισμένος 'may refer to the ordination of St Paul by the Church at the 'command of the Spirit.' He adds. 'It is observable also, 'that, until this ordination, St. Paul was not considered as an 'Apostle, but only as a prophet or teacher.' According to this representation, he had no better right to style himself an apostle, than Barnabas had; and his appeal to the Corinthians (Ch. ix. 1, 2.) is wholly without force or propriety. We are astonished that Mr. Terrot should have adopted a notion so entirely at variance with the Apostle's reiterated declarations, that he received not his apostleship from man, and one which would be fatal to his apostolic authority. The ordination mentioned in the xiiith of Acts, was an appointment to a specific mission, the fulfilment of which is noticed at ver. 26 of the following chapter. It had no more to do with the ordination or separation of St. Paul as a minister of the Gospel, than it had with his apostolic commission, received, as he himself declares, immediately from Christ himself.

In the same chapter, we meet with the following objectionable gloss upon the fourth verse.

'But was also powerfully declared by his resurrection from the dead to be the Son of God, being therein begotten to a new life by the agency of the Holy Ghost.'

Having, in our last Number (p. 438), adverted to this passage, we shall merely observe, that although our Lord was *proved* to be the Son of God by his resurrection from the dead, there is no propriety in representing that event as 'a new and visible begetting',—an expression both uncouth and incorrect. Add to which, κατὰ cannot be rendered 'by the agency of', but has evidently the same sense as in Gal. iv. 29, where there is a similar antithesis.

Ch. i. ver. 21. is thus paraphrased :

'So that they are inexcusable, who thus possessing the means of knowing God, gave him not the honour and gratitude due to him; but followed their own vain speculations respecting the expediency of a sensible and popular theology; and thus their foolish hearts became darkened to the perception of natural religion, and professing to be wise, they gradually sank into the lowest degradation of folly.'

Here, we think, Mr. Terrot refines unnecessarily, and he has given a turn to the expression *διαλογισμοῖς*, which appears to us foreign from the meaning of the Apostle.

‘Rom. v. 13. For, from the fall of Adam down to the revelation of the law through Moses, sin existed in the world, but then there existed no law which affixed the penalty of death to sin; and sin is not charged with any penalty not previously denounced by law.’

‘The meaning seems to be’, adds Mr. T. in a note, ‘that before the Mosaic law, sin existed in the world; but, as no divine law had as yet declared death to be the penalty of sin, sin was not visited with death as a penalty.’ We must confess, that the version and the note are to us alike unintelligible. What the Apostle appears to us to assert, is of a contrary import; namely, that as sin cannot be chargeable where no law exists, and the fact proved that all men were dealt with as sinners, there must have existed a law prior to the written law of Sinai,—a law against which they sinned, and according to which they were punished,—the unwritten law to which he had alluded, ch. ii. ver. 12—15.

Rom. vi. 1. &c. ‘What moral inference then shall we deduce from the doctrines of Atonement and Justification, as laid down in the preceding argument? Shall we conclude that we may safely and with propriety continue in the practice of sin, in order thereby to give the greater scope to the exercise of Divine Grace? God forbid! How shall we who have in baptism died unto sin, live any longer therein? Are you not aware, my brethren, that as many of us as were baptized in the name of Christ, were by that baptism symbolically admitted to a participation in his death?’

‘The apostle here states and repels an Antinomian inference from what he has just been advancing. The objection is to this effect: If the condemning power of sin, which was rendered apparent, and, with respect to death, actually conferred by the law, has been met and remedied by the death of Christ; why should we not continue in sin, and thereby afford a fuller scope for the exercise of the Divine Grace? And this argument he meets, not by a formal refutation, but by a reference to their initiation into the Christian covenant. . . The Bishop of Peterborough, in the conclusion of his sermon on the Articles, preached before the University in 1825, proves very distinctly, that justification is one and the same thing with the grace of baptism. But when he contrasts this grace with final salvation, and represents faith as the condition of the former, works that of the latter, I am forced to dissent from him. Faith alone is not the condition of baptism. Repentance is also required; and repentance is in the sight of God a work, or rather a series of great and difficult works. . . . There can be no doubt, that the Church in the purest ages, considered baptism as being not merely typically, but actually a new birth.’ pp. 242—4.

The purest ages of the Church!—the fourth century! We had always imagined that the Apostolic age was the purest; and in those days, ‘there can be no doubt’ that *the Church* considered baptism in no such light. In that age, moreover, no Christian bishop would have favoured the pernicious heresy of the Peterborough school. Nor would this clumsy hypothesis of a two-fold justification before God, the first by faith, the final by faith and works—a theology which takes us half way back towards Rome—have obtained any countenance in the purest age of the English Church. Mr. Terrot ought to have known better than to desert the guidance of the inspired pages before him, for the erring tradition of ‘the ancient Church’, or the anti-Pauline doctrines of the modern theology. We are sorry, however, to remark, that, upon the great point of justification, he betrays a strange degree of perplexity and inconsistency; more especially in his Introduction, where he goes so far as to maintain, that δικαιοσύνη τοῦ Θεοῦ means “an acquittal founded upon an actual righteousness which men are enabled to offer by the aid of God’s Holy Spirit,—an acquittal which, both in the origin and in the result, is God’s work”. This position certainly comes very near to a broad denial of the Protestant article of justification, and it is most assuredly subversive of the whole doctrine of the Epistle, which is, that Christ is made to us righteousness (ἐγενήθη δικαιοσύνη, 1 Cor. i. 30); that he is ‘the end of the law for justification to every believer’; that ‘God hath made him who knew no sin to be sin for us, that we might be accounted righteous before God in him.’ We are at a loss to conceive how a translator of St. Paul could possibly have fallen into so total a misconception of his doctrine. But we cease to wonder, when we meet with such a perilous corruption of the very text of Scripture as the following.

Rom. viii. 1. ‘There is now no condemnation to those who, being united to Christ in baptism, live thenceforth not according to the dictates of their own lusts, but under the gracious influences of the Holy Spirit. For the influence of the Spirit, by whose regenerating power at my baptism I entered upon a new life’, &c.

Were the subject less momentous, it might provoke a smile, to detect this awkward and impotent attempt to slide in the tenet of Baptismal Regeneration and Baptismal Justification, between the words of the inspired text;—a dogma which has much the same affinity to the doctrine of Paul, as that of Penance or Extreme Unction, and which might justly be described as teaching a Justification without faith, and a Regeneration without holiness. The unhappy influence of a false

theology, in intercepting the light of Scripture, could not be more strikingly evinced, than in this attempt to make such a dogma a rider upon the doctrine of St. Paul. We impute to Mr. Terrot no sinister intention: he only follows the false lights of his own Church. But we do earnestly and respectfully conjure him to shake off the trammels of a human creed; and as in this case it holds good, that no man can serve two masters, let him abide by St. Paul, and leave 'the Church' to follow or not, as she may please;—*μωρὸς γενέσθω ἵνα γένηται σοφός.*

But we must now advert to Mr. Erskine's opposite interpretation of the passage above referred to, Rom. vi. 1., of which he offers the following free translation.

"*Shall we continue in sin, that grace may abound?*"—"Not so: how shall we who have already died under the condemnation of sin, continue under it, now that we are restored to life? (And we have in truth virtually both suffered death, and been restored to life.) For do you not know, that as many of us as were baptized into the doctrine of Jesus Christ, were baptized into the doctrine that he died as the representative of sinners. We were thus virtually buried with him, according to our baptismal acknowledgment of the nature of his death; and then, as Christ was raised from the dead by the power of the Father, we also walk in a life newly bestowed. For if we have been connected with him by being ranked under his death, (or by virtual participation in his death,) we shall also be ranked under his resurrection. Knowing this, that our old man was crucified in Him as our representative, so that that part of us which was subject to condemnation has already suffered it; and thus we continue no longer under condemnation, for He who has suffered the penalty of death, has exhausted the condemnation."

'Now I would ask any candid man, whether these verses contain the most distant solution of the difficulty supposed to be stated in the first verse. Their single object is to shew, that condemnation is perfectly exhausted and finished by the representative sacrifice of Christ. One would be led to infer from this, that the question in the first verse, refers not to the principle of sin, but to the continuing in a state of condemnation; which gives to *ἀμαρτία* the same signification in this passage, which it evidently bears through the preceding chapter. And this, I am very much persuaded, is the truth. "Shall we continue", not in sin, but "in a state of condemnation?" But how is this to be reconciled with the last clause in the interrogation—"that grace may abound?" I think that both clauses have been wrong translated.' pp. 37—9.

Mr. Erskine contends, that the word translated *abound*, relates to number, rather than to quantity; and that it here 'refers to an increase of the number of acts of grace, not to the extension of the *one* great act over all forfeitures.' He therefore gives the following turn to the passage.

' Shall we continue under condemnation until grace be also multiplied, until the acts of atonement equal the number of the forfeitures? Not so: how shall we who have already died under the sentence of sin, yet continue to live under it, now that we are restored to life?' p. 42.

Against this ingenious and laboured interpretation, there appear to lie fatal objections. In the first place, we cannot admit that ἀμαρτία, either in this passage or in the preceding chapter, signifies a state of condemnation; nor is it susceptible, we imagine, of such a sense. In the next place: the Apostle's language, μὴ γένοιτο, (far be it, or far be the thought,) evidently implies the indignant rejection of a supposed inference of a highly objectionable character; and there is no instance, we believe, of his using this strength of phrase, where a simple negation alone would seem to be called for. Our Translators, therefore, always render it, God forbid. Thirdly: passing over the Author's criticism on the verb πλεονάζω, (which seems to us sufficiently reluted by the nominative with which it here stands connected,) his interpretation appears wholly foreign from the scope of the passage; the true drift of which meets us, as a conclusion, in the 12th verse: ' Let not sin, therefore, prevail in your mortal body, by your obeying it in its desires.'

It is surely venturing much too far, then, to assert, that these verses ' do not contain the most distant solution of the difficulty supposed to be stated in the first.' It is not, indeed, a difficulty that is started, but a false consequence that is deprecated. The passage is confessedly somewhat difficult; but the general sense may be stated, perhaps, as follows.—Lest the delightful view of the glory of Divine Grace, in the preceding chapter, should be thought to encourage a continuance in sin, the Apostle deprecates so licentious an inference, as at utter variance with his premises; namely, that the Christian has undergone a moral change, which mainly consists in his becoming dead to sin. The cardinal doctrine of his baptismal faith, the death of Christ for sin, when cordially received, forbids his continuing in the practice of unrighteousness; inasmuch as the very design of our Lord's death and resurrection, was the redemption of believers from that bondage to sin and death, which attached to their nature as inherited and derived from the first Adam. That nature is to be regarded as crucified and put to death with Christ; and the believer, by virtue of his union to Christ, becomes a partaker of a new nature, over which sin and death have no power. For, to be thus dead to sin, implies release from its bondage. And such as have thus, morally as well as mystically, died with Christ and risen with him, justified from sin, and emancipated from its inherent do-

minion, shall, in this sense, die no more; partaking of the life of Christ, who liveth for ever.

St. Paul then proceeds to illustrate the moral emancipation which he represents to have been thus effected by the crucifixion of Christ; shewing that if, while they professed to be delivered from the deadly power of sin, through the death of Christ, they yielded their members to the commission of sin, they proved themselves to be under the dominion of that very principle from which they were supposed to have escaped. Sin is then personified as a master,—a hard master, whose wages are death. All who practise sin are in bondage to this tyrant. Believers are liberated from this bondage, by passing from death to a new life, in order that they might enter the service of another master, whose terms are eternal blessedness;—that they might enter into a new relation, and being united to Christ, devote themselves to him, and bring forth the fruits of the new nature derived from him.

Such has appeared to us, on a careful study of this chapter, to be its true scope; and if we have in any respect misconceived the meaning of the Apostle, we are sure that we have not attributed to him any sentiment foreign from his design, or at variance with his doctrines. We had intended to devote part of this article to an analytical view of the whole argument of the Epistle; when we should have examined more minutely Mr. Terrot's critical definitions of the theological terms which occur in it. From this, however, we must now refrain; and we can only briefly advert, in conclusion, to the subject of Mr. Erskine's Essays.

There is so much that is truly excellent and admirable, both in sentiment and in expression, in Mr. Erskine's volume, that we would fain persuade ourselves that we agree with him in every thing that he *means*, although we must object to several of his positions as unguarded and even erroneous. Mr. Erskine, as we have seen, does not shine as a Biblical critic; nor is he a theologian;—and we like him none the worse for this: he brings to the study of the Scriptures an untrammelled, unsophisticated, independent mind. He writes like a man who has thought for himself, thought and felt intensely; and his views of religion are so high and holy, so pure, and just, and delightful, that, to use his own language, instead of presuming to teach such a man, we would rather desire to learn from him. We have derived from the repeated perusal of his volume, the highest pleasure, and we hope edification. Yet, in the discharge of our public duty, we must express our regret, that he should, by some of his statements, have laid himself open to misapprehension, and even to just reproof. The positions to

which we allude are, that 'pardon is, by the Gospel, proclaimed freely and universally,—that it is perfectly gratuitous, unconditional, and unlimited; but that heaven is limited to those who are sanctified by the belief of the pardon': moreover, that, 'men are not pardoned on account of their belief of the pardon, but they are sanctified by a belief of the pardon'; that 'a universal amnesty is the subject of the Divine testimony'; while 'a sense of pardon, or *justification*, belongs to those who believe the testimony.'—We must, in the first place, express our decided opinion, that Mr. Erskine errs in his definition of justification, and in the distinction which he founds upon it, as much as in his refinement upon the word *ἀμαρτία*. Into this subject we may enter more particularly upon a future occasion. But secondly, while we admit that there is a sense in which it may be said, that men are not pardoned on account of their belief, seeing that the pardon was procured for them while they were yet enemies,—yet, since they must repent and be converted in order that their sins may be blotted out,—since they must believe in order to attain the blessedness of those whose sins are forgiven and whose iniquities are cancelled,—and he who believes not remains under condemnation,—it is both erroneous and dangerous to deny that their actual pardon takes place *on their believing*. There is condemnation to them who are not in Christ Jesus. May it be allowed us to state the case thus?—Suppose a general pardon proclaimed to rebels on laying down their arms. Immediately on surrendering his weapons, each traitor may know that he *is* pardoned. He does not, however, thereby obtain,—he *accepts* of the pardon granted. But, with the arms yet in his hands, he is *not* pardoned. If this be, as we conceive, Mr. Erskine's view of the Gospel system, we have only to regret that he should have obscured so just a representation, by blending it with some untenable criticisms and some statements at the least paradoxical.

As a specimen of the striking passages with which the volume abounds, and of the fervent piety which glows in every page, we shall conclude this article with the following excellent remarks on the study of the Scriptures.

"The world hath not known thee, but I have known thee." Oh, infinite knowledge, the knowledge of the Father by the Son! But we may have our share in this wondrous knowledge. "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." And the Son of God has declared his Father's name, and will declare it; he is standing and knocking at the door; we have not to ascend into the heaven, nor to descend into the deep to find him; he is very

nigh thee, and he longs to reveal the Father to thee, and to give thee that knowledge which is life eternal.

‘And it is through the Bible read in the spirit of prayer, that he chiefly communicates this knowledge. “Thy word is truth.” This is our Urim and Thummim, which will tell us what is the mind of God in all things. We need not be ignorant of God’s will or counsel, whilst we have a Bible to consult. We often place much importance on having the advice of particular persons in whose judgment and friendship we have confidence, and we have great pleasure in asking and hearing their opinions. Alas! what can they tell us? What can they do for us? Why should we not go to God, and consult him rather? Reader, do you believe that the Bible is the word of God? and that God spoke it for this very purpose, that by it he might direct, and support, and comfort man in his journey through time to eternity? And do you not need direction, or support, or comfort? And if you do, will you not go to the Bible to seek it? Where else can you expect it? We are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really—what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read. And, at the same time, look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read it in the secret of God’s presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is to advise him to consult God; and the best turn that any book can do to its reader, is to refer him to the Bible.

‘Let us seek to know more of the Bible; but, in doing so, let us remember, that however much we may add by study to our knowledge of the book, we have just so much true knowledge of God as we have love of him, and no more. Our continual prayer ought to be, that our true notions may become true feelings, and that our orthodoxy and theology may become holy love and holy obedience. This is the religion of eternity; and the religion of eternity is the only religion for us,—for yet a few days, and we shall be in eternity.’

p. 222—225.

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‘Reader, farewell—I believe that what I have written is according to the word of God; and as far as it is so, I may look up to him for a blessing on it. It would be an unspeakable joy to me, to have any reason to think that it has been really honoured by him to be the bearer of a message to your soul. At all events, I trust it may not do you the injury of exciting the spirit of controversy in you. If

you don't agree with it, lay it down and go to the Bible; and if you do agree with it, in like manner lay it down and go to the Bible; and go in the spirit of prayer to him whose word the Bible is, and ask of him, and he will lead you into all truth—he will give you living water.' pp. 239, 240.

Art. III. *Nollekens and his Times*: comprehending a Life of that celebrated Sculptor; and Memoirs of several contemporary Artists, from the Time of Roubiliac, Hogarth, and Reynolds, to that of Fuseli, Flaxman, and Blake. By John Thomas Smith. In two Volumes. 8vo. pp. 922. London, 1829.

'THIS is too bad.' We could almost consent to a penal enactment that should put an effectual restraint on the rapacity or the pruriency of our popular memoir-mongers. It is not to be endured, that every man who may have the opportunity of turning a penny by the detail of his neighbour's weaknesses, or who may be disappointed in his expectation of a snug corner in a fat will, should be permitted to indulge, without rebuke, in the unlicensed expression of his satire or his spleen. We dare say that Mr. Smith is quite correct in his exhibition of Nollekens as a small-minded, avaricious, and altogether very disgusting person; and we admit that he has put together a number of amusing anecdotes and conversations, some of which are illustrative of the history of Art. But, on the other hand, we apprehend that he has accomplished his purpose with very little credit to either his motives or his taste: he has ministered to the depraved appetite of those who have lost their relish for wholesome literature; and he will have his calculated reward in the ready sale of his book.

We make this preliminary observation, however, without the slightest feeling of regret that a character such as is here depicted, should be exhibited to the world in its true lineaments and colours. If the representation here given be not grossly exaggerated—and it has certainly every appearance of accuracy—there has seldom existed an individual more despicable, and with fewer redeeming qualities, than Joseph Nollekens. No human being ever made a more thorough miscalculation of the true end and happiness of life. Sordid in feeling, devoted to wealth, and unscrupulous about the modes of its acquisition; in his profession, a mere son of labour; and in his personal habits, negligent and coarse; he lived without a single elevating association or meliorating sympathy; and after lingering through a selfish and drivelling old age, died, an object of interest to none but the gaping legacy-hunters who had infested his declining years.

Nollekens, though born in London, was, as his name would indicate, of Flemish parentage; and his father, a painter of some small note, placed him under the tuition of Scheemakers, a sculptor of considerable repute. Joseph was somewhat dull, and strangely addicted to bell-tolling, but he applied steadily to his art, and made a fair progress in its various manipulations. He set about his great business of making money as early as possible; and in 1759, received his first prize, from the Adelphi Society, of 15*l.* 15*s.* for a clay-model. He was at that time about two and twenty years of age. In the following year, he obtained, for a modelled bas-relief, a premium of 31*l.* 10*s.*, besides a smaller sum for a single figure. In 1760, he quitted England for Rome, where his finances were again recruited by the liberal awards of the Society of Arts. He was patronized, too, by Garrick and by Sterne. But he soon engaged in more lucrative operations, and became a wholesale dealer in antiques; a trade from which, as he conducted it, he must have derived enormous profits. He is said to have extensively practised the common artifices of manufacture and restoration, and to have given, by the application of tobacco-water, the stains of antiquity to the freshly chiseled marble.

‘Jenkins, a notorious dealer in antiques and old pictures, who resided at Rome for that purpose, had been commissioned by Mr. Locke of Norbury Park, to send him any piece of sculpture which he thought might suit him, at a price not exceeding one hundred guineas; but Mr. Locke, immediately upon the receipt of a head of Minerva, which he did not like, sent it back again, paying the carriage and all other expenses. Nollekens, who was then also a resident in Rome, having purchased a trunk of a Minerva for fifty pounds, found, upon the return of this head, that its proportion and character accorded with his torso. This discovery induced him to accept an offer made by Jenkins, of the head itself and two hundred and twenty guineas, to share the profits. After Nollekens had made it up into a figure, or, what is called by the venders of botched antiques, “restored it”, which he did at the expense of about twenty guineas more for stone and labour, it proved a most fortunate hit, for they sold it for the enormous sum of *one thousand guineas!* and it is now at Newby, in Yorkshire.’

No method of making a profit seems to have come amiss to Nollekens: he is stated to have done business in the smuggling line, and to have stuffed the hollow interior of his plaster busts with silk stockings, gloves, and lace. His way of life was characteristic; at once sensual and sordid. He was accustomed to boast of the skill of his old woman, who would make him up an ample and most savoury dish of ‘Roman cuttings’ for threepence.

“ ‘ Nearly opposite to my lodgings,’ as he would often tell the tale, “ there lived a pork-butcher, who put out at his door at the end of the week a plateful of what he called cuttings, bits of skin, bits of gristle, and bits of fat, which he sold for twopence; and my old lady dished them up with a little pepper, and a little salt; and, with a slice of bread, and sometimes a bit of vegetable, I made a very nice dinner.” ’

When he returned to England, he was already a holder of securities in the public funds ‘ to a considerable amount’; and he seems to have started at once into large and lucrative practice as a maker of busts. In 1772, he was elected a member of the Royal Academy; and about the same period he ‘ fell ‘ desperately in love.’ The lady whom he successfully wooed, was the daughter of Saunders Welch, Esq. the police-magistrate; she was, moreover, handsome, and the ‘ pink of precision’. His choice was, however, an unfortunate one. An amiable and high-principled woman—if indeed such a being could have linked herself to the gross, ignorant, and vulgar Joseph Nollekens—might have exercised a salutary and civilizing control over his character and habits. He had, at least, one good point; and we are reminded by the following anecdote, that we spoke somewhat unadvisedly when describing him as without a single redeeming quality. He seems to have possessed a considerable portion of good-nature, making somewhat of an approach to kindly feeling; and this, had it been cherished by the gentle influence of a prudent and affectionate wife, might have given expansion to his mind, and dignity to his existence.

‘ An artist’, writes Mr. Smith, ‘ named George Richardson, who published several useful works, particularly upon architectural decorations, was an old man at the period I speak of, and lived at No. 105, Titchfield-street, for many years, during which time he occasionally walked around the studio. One day he was asked by Mr. Nollekens, what made him look so dull? “ I am low-spirited”, he replied. “ Then go to the pump and take a drink of water”, was the advice in return. The poor old man, after remaining a few minutes looking vacantly about him, went away in tears. Mr. Nollekens, who had just before been summoned to dinner, upon his return, observed to my father, that Richardson “ looked glumpish.” “ Ah, Sir”, rejoined my father, “ he is distressed, poor fellow! and you have hurt his feelings by desiring him to go to the pump for relief: he was in tears when he left us.” “ Bless me! I hurt him!” cried Nollekens, and hastily walked out with his head foremost, putting both hands into his pockets. The next morning, Mr. Richardson was waiting at the studio for my father, to whom he gratefully expressed himself for what he had said to Mr. Nollekens, who had been with him the preceding evening, and after asking if he were offended

with him for recommending the pump, stated, that when he was low-spirited, the pump always brought him to. Mr. Richardson, upon disclosing his circumstances, expressed a wish to leave the world in the same room in which his wife died: "Well", observed Nollekens, "and why should you not die there? it's only a garret; let the rest of the house, man; you'll live rent free; one room will do for you; sell your furniture. Here, I have brought you twenty guineas, and I'll allow you the same sum every year as long as you live."

Mrs. Nollekens seems to have been much addicted to jealousy. The employment of females as models, a very questionable part of professional study, was a constant source of annoyance; and she would descend to the degradation of making pretexts for entering the room, when her husband was thus engaged. On other occasions, too, the same spirit would manifest itself, and the system of *surveillance* would break out in a way too vexatious and irritating not to provoke retort. With all the penuriousness of her husband, this lady combined a thorough selfishness, that seems to have been alien from his feelings. A widow, miserably poor, who was permitted to place an apple-stall close to the house, was compelled to pay for her standing, by suffering heartless avarice to have its way in a bargain for a pennyworth of pippins.

'When she went to Oxford-market to beat the rounds, in order to discover the cheapest shops, she would walk round several times to give her dog Cerberus an opportunity of picking up scraps. However, of this mode of manœuvring she was at last ashamed, by the rude remarks of the vulgar butchers, who had been complained of to her Nolly, for having frequently cried out, "Here comes Mrs. Nollekens and her bull-bitch."

In the mean time, Nollekens, in the manufacture of busts, was carrying all before him. Dr. Johnson sat to him, and while admiring the talent of the artist, expressed astonishment at his ignorance. His manner, strange and coarse as it was, seems to have been, instead of an impediment to his success, a source of amusement to his sitters. He would at one time commend the beauty of his female visitors, in the plainest language of vulgar admiration; and at another, request a lady who 'squinted dreadfully', to alter the position of her head, that he might 'get rid of the shyness in the cast' of her eye. To a lady of high rank, who had relaxed from the rigidity of her position, and was looking down on his less elevated seat, he exclaimed: 'Don't look so scornful; you'll spoil my busto; and you're a very fine woman; I think it will be one of my best bustos.' Majesty itself was treated quite as uncereemoniously. When Nollekens was modelling the late king, he one day omitted his visit, and at the next interview, without any

sort of apology, requested to know when he might be permitted to proceed.

'The King, with his usual indulgence to persons as ignorant as Nollekens was of the common marks of respect, observed, "So, Nollekens, where were you yesterday?"

'*Nollekens*.—"Why, as it was a Saint's day, I thought you would not have me; so I went to see the beasts fed in the Tower."

'*The King*.—"Why did you not go to Duke-street?"

'*Nollekens*.—"Well, I went to the Tower; and do you know, they have got two such lions there! and the biggest did roar so; my heart! how he did roar!" And then he mimicked the roaring of the lion, so loud and so close to the King's ear, that his Majesty moved to a considerable distance to escape the imitation.'

This is a fair hit, but we must have better authority for its entire correctness, before we can lay aside the suspicion, that simple fact has been dressed up with a large addition of ludicrous circumstance. The kindness of the late King is, however, too well known to discredit his part of the story. Nor was the Queen less considerate, if the anecdote given by Mr. Smith be correct. He states, on the authority of Colonel Philips, that her Majesty, calling one day on Mrs. Garrick at Hampton, and entering unannounced, found the lady 'peeling 'onions for pickling.' We should have thought it quite sufficient in the Queen, had she conducted matters in the usual course of a morning's call; but this was not enough for royal condescension;—a knife was forthwith called for, and the Queen of England fairly engaged in the very delectable employment of preparing onions for the pickle-jar!

The opinions of Nollekens on subjects of Art, seem, as might have been expected from so ignorant a man, to have been of little value. A better illustration of this, than from the comparison between his evidence before the Parliamentary Committee on the subject of the Elgin Marbles, and that of Flaxman, can hardly be obtained. Poor 'Joey' felt himself in a most awkward situation while under the full fire of examination; and he certainly contrived to display some dexterity in evading a direct reply to any question, the answer to which required the smallest portion of knowledge, or the slightest effort of mind. Flaxman, on the contrary, shewed himself to be full fraught with the learning of his art, and outwent the questions that were put by his examiners. Nollekens, indeed, was no idolater of the antique, nor had he talent or feeling enough to relish its high qualities. Of science, properly so called, he was nearly destitute; and an inspection of his works will sufficiently shew, that he was quite conscious of his want of correct anatomical knowledge.

During Nollekens's juvenile practice, he received a few lessons in drawing, from a sculptor now but little known, Michel Henry Spang, a Dane, who drew the figure beautifully and with anatomical truth; a most essential component of the art, indispensably requisite for all those who would climb to the summit of fame. But this invaluable acquirement was neglected by Nollekens, nor did he, at any period of his life, venture to carve a subject in which a knowledge of anatomy would have been extensively wanted: his naked figures were of the most simple class, being either a young Bacchus, a Diana, or a Venus, with limbs sleek, plump, and round; but I never knew him, like Banks, to attempt the grandeur of a Jupiter, or even the strength of a gladiator. His monumental effigies, too, were always so draped and placid, that very little expression of muscle was exercised. Nollekens's large academical drawings, made when he was Visitor in the Royal Academy, were feebly executed; his men were destitute of animation, and his females often lame in the joints; their faces were usually finished-up at home from his wife, and in compliment to her, he generally contrived to give them little noses.

His gains, in some particular instances, were enormous. A whimsical illustration of this occurs in the instance of his employment as the sculptor of Mr. Pitt's monument. The statue, now standing in Trinity College, Cambridge, for which he received the 'unheard-of' remuneration of 3000 guineas, besides 1000 for the pedestal, instead of being carved out of a single block, was 'pieced in a manner which the sculptors of Italy 'would have been ashamed of.' The marble did not cost him more than twenty pounds, so ingeniously did he economize the materials. From the angles, he cut away enough to supply the stone for sundry busts; and, the block not having sufficient length to include the head, a lump, large enough for that purpose, was drilled out from between the legs. Besides the entire figure, he executed between seventy and eighty busts at upwards of a hundred guineas each, and he sold more than six hundred casts at six guineas each. To the sculptor who carved the statue from the model, he paid only three hundred pounds; and the manufacture of the busts cost him, on the average, about twenty-four pounds each. His entire profit must have exceeded 15,000*l*.

The death of his wife, in August 1817, made a rather advantageous change in the habits of Nollekens. He multiplied his solitary mould candle into two, ventured more frequently on a glass of wine, enjoyed his fireside later in the evening, and indulged more deeply in the luxury of morning slumber. He would occasionally ask a friend to dine; and the charms of his purse—*les beaux yeux de sa cassette*—would often tempt his legacy-anticipating visitants to encounter the horrors of his greasy cookery and his gross feeding.

A life thus spent without dignity or usefulness, made no provision for the alleviation of declining years. His disgusting habits became intolerable: sordid self-indulgence and childish gratifications were his only solace. He had a miserable dependant, who had served him through a long course of years, and who had superadded to a coarse and dirty person, the charms imparted by dram-drinking. To this poor creature, who supported herself as well as she was able, on a wretched pittance assigned her for board-wages, he would sometimes give money

... 'to dance his favourite cat, "Jenny Dawdle", round about the room to please him; and at which he would always laugh himself heartily into a fit of coughing, and continue to laugh and cough, with tears of pleasure trickling down his cheeks upon his bib, until Bronze declared the cat to be quite tired enough for that morning.'

His will—but of that strange document, and its sickening history, we shall say nothing further than that, with its long string of codicils, it resembles nothing more closely than a boy's kite and tail.

Our readers may, by this time, be disposed to think that we have given them something like a loose analysis of the volumes in our hand. So far are we from having even attempted it, that we have not given the smallest notion of the contents and rambling character of this *farrago libelli*. Its excursiveness is beyond any thing that we recollect to have met with before. A street, a house, a name, a reminiscence, is to Mr. Smith, what the view-halloo is to the man of hounds and horses;—off he goes, through thick and thin, over hedge and ditch, athwart brake and briar, till he has either run his chase down, or himself breathless. All this is very amusing, and occasionally profitable; but the only way of fairly coping with it, would be by charging our page with extracts; a gratuitous method of getting through our work, and one in which we have been already distanced by the newspapers. There yet remains, however, a part of the collection which appears to us by far the most valuable; and to this we shall for a moment direct attention. In a sort of Appendix, which, under the title of Biographical Sketches, occupies the greater portion of the second volume, Mr. Smith has given a series of interesting recollections, connected with names of which we occasionally hear, but without the means of obtaining specific information respecting the men who bore them. Roubiliac stands first; and we are glad, concerning him, to repair an injustice of which we were unwittingly guilty, by the hasty insertion of an unauthenticated anecdote in our review of the 'Gold-headed Cane'.

In that work, he is injuriously represented as influenced by unprincipled rapacity: a calumnious imputation which the character of that distinguished artist's whole life victoriously refutes. He was careless of money and an enthusiast in his art; and the private information that we have been enabled to obtain, is corroborated by the slight indications which occur in the memoir before us. One instance of his even punctilious feeling, we shall record *en passant*. He had engaged to carve, for Garrick, and at the low rate of three hundred guineas, the statue of Shakspeare, which now stands in the hall of the British Museum. It was not of course possible, for such a price, to employ the best marble; and it was understood, that a somewhat inferior quality was to be used. It unfortunately turned out, that the block was full of veins; and to Garrick's great annoyance, they discoloured the countenance. He complained; and Roubiliac, representing that he had employed the very best materials that the purchase would admit, most liberally engaged to re-carve the head from 'a fine, clear piece of marble', and performed his engagement to the entire satisfaction of his employer. Flaxman inserted in 'The Artist', some years ago, a severe criticism on Roubiliac, from which Mr. Smith has given an extract. Admitting the inferiority of the foreigner to the Englishman, in adventitious qualities, in learning and classical taste, we must say, that with all our admiration of Flaxman, we cannot but place Roubiliac above him in originality, in feeling, and in power. We admit that the taste of the latter had been formed in a wrong school; that it had more of France, than of Greece or Rome;—but let the fine anecdote that we have somewhere told in a former article, bear witness for him, that he discovered this, though when too late, by his own exquisite tact and discrimination. No artist that ever lived, had a finer or more intense feeling for his art; and, had his lot been cast in a better age, or had his season of tutelage been passed on a more genial soil, he would have soared an eagle's flight. Of his devotedness to his profession, as well as of the intensity with which he thought and felt his subjects, the following anecdotes are examples.

“One day, during the time he was putting up Mrs. Nightingale's monument, Roubiliac's servant, who had a message to deliver, found his master with his arms folded and his eyes riveted to the kneeling figure at the north-west corner, of, Lord Norris's monument. The man, after he had three times requested an answer, was seized by the arm by his master, who softly whispered, “Hush! Hush! he will speak presently.”

“One day, at dinner, during the time he was so intently engaged in modelling the figure of Mr. Nightingale warding off the dart of

Death from his wife, he suddenly dropped his knife and fork on his plate, fell back in his chair, and then in an instant darted forward and threw his features into the strongest possible expression of fear; at the same moment fixing his piercing eye so expressively on the country lad who waited at table, that the fellow was as much astonished as the boy listening to the Cock Lane ghost story, so exquisitely painted by Zoffany.

We speak on no slight authority, when we represent Roubiliac as amiable, negligent, and the very opposite of rapacious. He was an excellent companion, though a water-drinker; and among his friends, would exhibit considerable powers as a sort of improvisatore in his native language. This excellent artist was born at Lyons, and studied the principles of his art under Balthasar of Dresden. He died Jan. 11th, 1762; and his funeral was attended by all the eminent artists of the day. At the sale of his effects, his own portrait, painted by himself, sold for three shillings and sixpence; and a lot of eight paintings, *including one by Reynolds*, reached the sum of ten shillings!! How much would those pictures sell for at the present time!

'Roubiliac,' says Mr. Smith, 'who was a perfectly honest and generous man, once found a pocket-book containing immense property, which he continued constantly to advertise for a considerable time before it was owned; and then, the only thing he would receive beyond the advertising expenses, was a buck, which the gentleman supplied him with annually.' *

Our readers are aware that, whatever may have been the practice in former days, it is not now the custom for sculptors actually to use the chisel. The first step in the process is to make the design, which is afterwards modelled in full proportion, with some plastic material; generally, we believe, a preparation of gypsum. The next step is to transfer the outlines of the model to the marble; and this is effected by a simple mechanical process which enables workmen, of more or less skill, to carry the statue through its successive stages of *bosting*, carving, and polishing. Here is, obviously, no necessity for the intervention of the master, excepting in the design and model; nor is it, as we have understood, by any means unusual for the first of these to be furnished by artists of readier invention than some sculptors are supposed to possess. We have heard, in particular, that one of our ablest men, and another of far inferior eminence, but of considerable popularity, have been altogether indebted, the one to Smirke, and the other to

* Roubiliac was at the time far from rich. The gentleman bequeathed him a handsome legacy; but the artist died before him, and as it was not secured to his widow, the legacy became null and void.

Stothard, for their original sketches. Of course, we do not vouch for the correctness of these reports, though we repeat them on high authority; but we have the greatest pleasure in giving a decided and somewhat indignant contradiction to a most absurd report, that Flaxman was not the author of those admirable inventions which have given immortality to his name. We never gave a moment's credit to it, nor can we find it to have obtained circulation among artists; but, whatever may have been its extent of repetition, it cannot for one instant be received. Mr. Smith's incidental details fully refute it; internal evidence annihilates it; the character of the man and the peculiar nature of his published works are at mortal variance with it; and we set it altogether at nought.

Whoever has made acquaintance with the character of Barry, through the medium of his life by Dr. Fryer, or of the characteristic anecdotes which have been scattered through so many publications, will be prepared for any excess of coarseness in his behaviour to others, his friends not excepted. They will, however, be at once surprised and shocked at the following narrative, indicating a ferocious selfishness, to which principle and conscience must have been utterly unknown.

‘ Barry, who was extremely intimate with Nollekens at Rome, took the liberty one night, when they were about to leave the English coffee-house, to exchange hats with him; Barry's was edged with lace, and Nollekens's was a very shabby plain one. Upon his returning the hat the next morning, he was requested by Nollekens to let him know why he left him his gold-laced hat. “Why, to tell you the truth, my dear Joey,” answered Barry, “I fully expected assassination last night, and I was to have been known by my laced hat.” This villanous transaction, which might have proved fatal to Nollekens, I have often heard him relate; and he generally added, “It's what the Old Bailey people would call a true bill against Jem.” Although Barry was of an irritable and vindictive spirit, yet, after ridiculing Nollekens upon almost every subject, he would not scruple to accept little acts of kindness at his hand, and then with the greatest brutality insult him. I remember an instance of this kind of conduct, which took place soon after Barry had completed the etchings from his pictures in the *Adelphi*. Nollekens, who was quite delighted in procuring him subscribers, once called out to him as he entered the studio, “Well, Jem, I have been very successful for you this week; do you know I have procured you three more subscribers to your prints from the *Delphi* pictures?” Barry, instead of even returning a smile for his kindness, or thanking him by a nod, flew into a most violent passion, and uttering the coarsest imprecations, of which he possessed a boundless variety, bade him to attend in future to his own business, and not to solicit subscriptions to his works; adding, after the utterance of a most wretched oath, that if the nobility wanted his works, they knew

where he was to be found, and they might come to him—he wanted no little jackanapes to go between him and those who ought to apply at once to the principal. And all this bombast was because Nollekens had declared his success in the presence of his workmen in the studio. Had he received the information in his parlour, all would have been well, and he would have pocketed the money as he had done frequently before.

The article on Fuseli is one of the least interesting among these ‘postliminious’ sketches: it is full of childish gossip, with more precision in the repetition of irreverent and impious phrases and expletives, than correct detail required, or right feeling would justify.

The biography of that strange and eccentric being, Blake, has pleased us most, inasmuch as we were not previously in possession of the facts, though well acquainted with that artist's works. He was an engraver by profession, but a poet and designer by preference. Of his poetry, we cannot speak favourably; and much of his invention in design is frigidly extravagant. But, amid much out-of-the-way rubbish, there are gleams of high conception and vigorous expression. He had strong powers of abstraction, and in his fits of mental absorption, saw visions, and held supernatural communications. He writes, just after taking possession of a cottage in the country, to his kind friend Flaxman.

‘Felpham is a sweet place for study, because it is more spiritual than London. Heaven opens here, on all sides, her golden gates; her windows are not obstructed by vapours; voices of celestial inhabitants are more distinctly heard, and their forms more distinctly seen

* * * * *

‘And now begins a new life, because another covering of earth is shaken off. I am more famed in Heaven for my works, than I could well conceive. In my brain are studies and chambers filled with books and pictures of old, which I wrote and painted in ages of eternity, before my mortal life; and those works are the delight and study of archangels. Why then should I be anxious about the riches or fame of mortality? The Lord, our father, will do for us and with us, according to his divine will for our good.

‘You, O dear Flaxman, are a sublime archangel, my friend and companion from eternity. In the Divine bosom is our dwelling place. I look back into the regions of reminiscence, and behold our ancient days before this earth appeared in its vegetated mortality to my mortal-vegetated eyes. I see our houses of eternity, which can never be separated, though our mortal vehicles should stand at the remotest corners of heaven from each other.’

Blake was, although poor, a singularly happy man. He had an amiable wife, kept clear with the world, and rejoiced in the

harmless insanity that gave him communion with the invisible world.

We have been deeply grieved, while reading these volumes, at the innumerable illustrations which they supply, of the waywardness and immorality that men of genius are too prone to indulge in. We might fill pages with these, but we shall cite only a single specimen.

'Mr. Knight' (the late Richard Payne Knight) 'happening to call upon Mortimer, at his house in Church Court, Covent Garden, expressed his uneasiness at the melancholy mood in which he found him. "Why Sir," observed Mortimer, "I have many noble and generous friends, it is true; but of all my patrons, I don't know one whom I could now ask to purchase a hundred guineas' worth of drawings of me, and I am at this moment seriously in want of that sum." "Well then," observed Mr. Knight, "bring as many sketches as you would part with for that sum to me to-morrow, and dine with me." This he did, and enjoyed his bottle. Mr. Knight gave him two hundred guineas, which he insisted the drawings were worth; and on this splendid reception, Mortimer, who was no starter, took so much wine, that the next morning he knew not how he got home. About twelve o'clock at noon, his bed-side was visited by the late "Memory Cooke," who, after hearing him curse his stupidity in losing his two hundred guineas, produced the bag! "Here, my good fellow!" cried Cooke, "here is your money. Fortunately you knocked me up, and emptied your pockets on my table, after which I procured a coach and sent you home."'

A portrait of Nollekens, from a drawing by Jackson, is prefixed. The features are handsome and strongly marked, with a predominant expression of good humour.

Art. IV. *Pastoral Memorials*: Selected from the Manuscripts of the late Rev. John Ryland, D.D., of Bristol; with a Memoir of the Author. 8vo. 2 vols. pp. 880. Price 1*l.* 1*s.* Holdsworth, London. 1826.

APENSIVE and somewhat mournful sentiment is often excited, in seeing how the memory of good men fades away in the places, and the portions of the community, where they may have been very considerably distinguished for piety, ability, and usefulness. This sentiment is felt especially by those few of their survivors who may have been nearly their co-evals, who had the longest known and valued them, and have lingered behind them a considerable number of years. The less and less frequent mention of them in the social circles, the diminishing number of sentences, the easy despatch, in recalling and dismissing their characters and actions, the indications in

various ways how transient the regrets have been for their loss, awaken in the minds of these survivors, at some moments, a disconsolate reflection, how easily even a valuable human being can be spared; and admonish them to prepare for being themselves, ere long, recollected without emotion, and, at length, withdrawn from remembrance. Respecting *them* also, after a while, *their* survivors, who have esteemed them, will have to make the same reflections, and with the like anticipations again for themselves. And thus, through the succession of human existence, one generation, in dismissing another from its sight, is dismissing it also from its affections and thoughts. This may be an impressive admonition to look forward to a state, and a society, where the individuals are not departing and forgotten, but are held by one another in ever-living presence and permanent attachment; and not to be looking back, indulging a melancholy and mortifying sentiment, to think how soon and easily our places on earth, when we shall have left them, will be filled up, and the interest with which we may have been regarded among fellow-mortals, be reduced to a faint reminiscence, dwindling by degrees to the mere record of a name, and that at last obliterated.

While, however, so many men deservedly esteemed in their own times and places, for their virtues and useful abilities, have been subject to this common lot, it was indispensable there should appear, in the progress of time, some good men, so eminently surpassing the rest in talents, or having their appointment so critically in opportune seasons, sometimes both, as to be memorable through ages; redeeming in a measure the character of the race, and shining forth in contrast and counteraction to the great men who have been the moral plagues of the world. That order of gradation, from less to greater, which obtains in every class of beings through the creation, exists in man, under the striking circumstance that, his nature being corrupted, a very great majority of the individuals have always been evil, in each rank in that gradation. It is an awful fact in the history of the world, that the far greater proportion of men who remain permanent in its record as eminent in the possession and exertion of mental power, have been the agents of depravity in all its various modes—propagators of error, corrupters of morals, inciters to mischief, inflictors of misery—baleful luminaries, or gigantic destroyers. But, that the fortunes of the race might not be surrendered wholly to such hands, it has pleased the Divine Providence, that a proportion of individuals, of the first order of talent, together with others whose subordinate ability might be brought into operation with great effect, under the advantage of favourable conjunctures of

circumstances, should from time to time come on the scene in the opposite character, as the defenders and expositors of truth, as distinguished examples of piety, and as originators and promoters of beneficent designs. To some of these is applicable, in its limited sense, the assertion, that "the righteous shall be in everlasting remembrance." And they may be regarded as standing permanently representative of all the good and wise that have lived on the earth, of whom the immense majority have left upon it individually no trace of their existence.

All good men must rejoice in beholding a select and favoured number of our race thus conspicuous in the ages in which they lived, and some of them destined to continue in renown through ages to come. But the quality of this pleasure may be subjected to some discrimination. Good men who have the fault of indulging too much the love of fame, will be apt to view those examples of pre-eminent ability and excellence, with a sentiment as if congratulating them on their renown *for its own sake*; as thinking what a happy distinction and privilege it was for those persons themselves, that they were destined to have their names and characters enshrined in perpetual fame,—as a good distinct from the beneficial influence of that fame. It is regarding those worthies under the character of having had a personal, selfish, and somewhat vainglorious interest in being lastingly remembered, admired, and revered; and felicitating them that, as a matter of good fortune, all they could have desired for their own glory has been realized; just as an historian or poet, insensible to all the nobler and religious considerations, celebrating the achievements of some great conqueror, who aspired to 'immortal fame,' proclaims, as in exulting retrospective sympathy with the hero, that his anticipations have been illustriously fulfilled.

Now this would be far from a pure and Christian sentiment in taking pleasure in the lasting celebrity of the men of distinguished excellence. And it must have a tendency, not at all remote, to generate envy in the minds conscious of their great inferiority, but at the same time raised so considerably above the multitude around them, as to feel some incitements to think of fame for themselves. If they had the *simplicity* of goodness, they would feel a generous, unenvious delight that there has been such excellence in the world; that there have been men raised up to be the lights and benefactors of mankind, and that their enduring memory is a prolongation of their beneficent influence; that thus, though dead, they may yet be regarded as both speaking and acting, for the best interests of following generations. And this simple goodness would render the inferior spirits who, in after times, look back to them with admir-

ation, happy to do what good they can in their own very subordinate degree; not impatient of the Divine allotment of being so far inferior, nor mortified that they may not themselves anticipate any wide or prolonged celebrity. And indeed, we have no doubt that this contentment with their assigned lot, this being satisfied to shine by their virtues, abilities, and usefulness, in their limited sphere, during their lifetime, without the vanity of thinking of posthumous and lasting distinction,—has been the grace of many excellent men whom, after their decease, their officious friends and biographers have made resolute and sometimes pompous efforts to retain in broad monumental exhibition, for the contemplation of ‘posterity.’ How many a large volume has, within the last twenty years, been constructed for one and another worthy and useful man in his day, who never dreamed that to celebrate *him*, was to be the expedient by which some one or other would seek to distinguish and publish *himself*; and would have warmly deprecated the hyperbolical laudations, the lengthy descriptions of employments which, though useful, were of a common order, the details of domestic habits and local incidents, the exposure of his private diaries, the collecting of his letters, written in whatever haste, about whatever affair, and the ostentation of the acquaintance he might happen to have with any of his more distinguished contemporaries. To push for notoriety for every thing,—for ourselves, for our departed friends, for our remarkable little children, for every thing that a book can be made about, small or great, seems to be the passion of the times: this, too, in a period crowded beyond all example with great events, with the agitation of vast interests, with important enterprises, and with extraordinary characters.

Why cannot we be made to understand, that some rule of *proportion* holds in relation to the measure of public attention to the lives and characters of individuals, which may fairly be claimed from the passing and the next ensuing generation? Why cannot we apprehend, that men have, and are sure in times approaching to have, too many things to think and read of, to yield to the memory of even very excellent persons, the proportion of attention and interest which the friends who write their memoirs appear to demand? If they were a little observant, they might be reminded of this by the no very unusual circumstance, that a large book of this order remains partly unread, in the possession of many of the friends of both,—of the deceased person who is the subject, and of the author. The remark is often made, though not perhaps in the author’s hearing, that the record—no disparagement to the estimable subject—is greatly too much amplified. It is true, these very friends

may have been partly in the fault. In the fresh feelings of regret at the departure of a valuable and respected person, they may have strongly expressed a wish that his life should be written; may have believed that, to themselves first, and then to their descendants, a very full display of the departed excellence would be a precious treasure of interest and instruction, and also, that it would be important and welcome to the religious public; and may therefore have urged the reluctant, or encouraged the ready and willing person, who was deemed the best qualified for the performance. They had little calculated the effect of time, and change, and business, and novelty, on themselves and others; an effect which has resulted in their being sorry, when at last the book is published, that it is of such length, and perhaps even that it is of such cost. And thus it may happen, that the surviving relations of the estimable person so commemorated, may have the surprise and chagrin of finding, that the work is not disposed of in any such numbers or such shortness of time, as had been confidently expected. It may even happen, that one of those relations may have the mortification of silently noticing, that a copy in the possession of one or other of those friends, remains but in part cut open, weeks or months after it has been received.

From such a course of observations, (which were never more than at the present time necessary to be made, but which will, no doubt, be made in vain,) we turn with pleasure to express our approbation of the sound discretion shown by the Editor of the volumes before us, in the limits he has prescribed to himself in the biographical portion. It is an interesting and perfectly unostentatious memoir of about sixty pages. He would have had no manner of difficulty to extend it to many times this length, by the expedients commonly adopted in such works. Dr. Ryland was a man highly and honourably distinguished, during a long period of time, within a sphere which, though it may be denominated local or provincial, was of considerable compass. He was employed in a diversity of concerns in the religious department, was of great activity, and maintained a very extensive acquaintance and correspondence. He was uniformly, during more than half a century, conspicuous in the most genuine zeal to serve the cause of religion; a zeal remarkably clear of every thing like egotism and display; and so free from the acrid taint of bigotry, that he commanded the respect, and a still kinder feeling, of persons of all sects and denominations. His benevolence, in whatever mode he could exert it, was promptly and most unostentatiously manifested on all occasions. His indefatigable assiduity in the im-

provement of his time, was such as often made some of his friends ashamed, by the comparison they were forced to make between him and themselves. In his manner of preaching, there was a strong and marked peculiarity. In the construction of his sermons, the scheme was cast, not so much in an order to carry the topic through in an agreeable course of illustration, of uniform tenor and bearing, as in a form to throw the force into prominent points, exhibiting strongly the *specialities* of the subject; sometimes enforcing it by striking contrasts or parallels, sometimes by remarkable facts from Scripture history, or the natural world, sometimes by unexpected applications; but all these pertinent to the topic or the text, and free from any thing of petty artifice or affectation, always with the most perfect simplicity of feeling and purpose; for no preaching could bear more palpable evidence than his, of serious, direct, simple intentness on the subject, and desire to make it useful to the hearers. These striking prominences of his illustration, he would often enforce with a vividness of ideas and expression, and with an energy of feeling and manner which was animated sometimes into the utmost vehemence. Some disadvantages of voice, or little uncouthnesses of manner, were nearly lost to the perception of those who habitually or frequently heard him, in the perfect demonstration which they invariably felt of his genuine and earnest piety and zeal. He excelled very many deservedly esteemed preachers, in variety of topics and ideas. To the end of his life he was a great reader, and very far from being confined to one order of subjects; taking little less interest in works descriptive of the different regions and inhabitants of the world, and in works on natural history, than in Jewish antiquities, and the other parts of knowledge directly related to theology. And he would often freely avail himself of these resources for diversifying and illustrating the subjects of his sermons; an advantage and a practice which we have often been sorry to see ministers decline, when the well-judged use of their various reading affords so obvious a resource for avoiding the monotony in sermons, so often complained of by the hearers.

Dr. Ryland's early and long addiction to what is called the American school of theology, and to Jonathan Edwards as its great master, imparted a character to his doctrinal views, which was perceptible to the last. But we have understood, and deem it a remarkable and honourable fact, that, as he advanced into old age, he became less tenacious of any extra peculiarity of system, displayed a more free and varied action of mind, and was more practical and impressive.—It may be added, that

his language, formed indeed in the theological mould of phraseology, and making no pretension to elegance or polish, was perspicuous and precise in the expression of his thoughts.

All our readers, no doubt, will recollect the eloquent delineation and eulogy exhibited in Mr. Hall's funeral sermon for Dr. R. Very just in the main, it has been thought liable to correction in one particular. The description of Dr. R.'s passive meekness, his want of all power of re-action and contest, is such as to give almost the impression, that he was helplessly and without remedy at the mercy of any who could be hard-hearted enough to assail or trample on him. It is true, that he had a painful sensitiveness to opposition, and an extreme horror of harsh, unsparing conflict; and would, before a bold opponent, shrink and be subdued into silence. But, for this weakness, he was by no means destitute of a compensation,—a compensation in his own competence, independently of that forbearance which the knowledge of his amiable character, and of this weakness in it, obtained for him from all persons of kind and considerate temper. He had, for one thing, great tenacity both of opinion and purpose. And for another, he had a great power of persuasion in communicating, in a quiet, amicable, and somewhat confidential manner, with individuals; so that he could do much to disarm, one by one, a number of persons who might otherwise have been disposed to join in opposition to him. He had, also, a very great facility in writing, and could by letters give effect to opinions and arguments, with persons with whom he might not have had spirit and nerve enough to maintain them in stout personal encounter. In consequence, he not seldom carried his point, when it might have seemed that he could not do otherwise than surrender it. And this proceeding was not to be denominated artful, in any culpable sense; for no man could be more upright in his intentions, or more sincere in the arguments and pleadings by which he endeavoured to give them effect.

But we are conscious of having departed too far from the proper business of our profession, in dilating so much in general observations, and on the character of the revered author of these volumes; and have reduced ourselves to the necessity of being very brief in the notice of their contents.

The Memoir, written with exemplary modesty, presents an amiable picture of Dr. R.'s very early piety, and a short account of the stages, the few remarkable events and movements, and the several and busy occupations, of his long life, which began with the year 1753, and closed in 1825; more than thirty years of it being spent, in the capacity of pastor and tutor, at Bristol. The Writer, aware how much partiality is

apt to be imputed to encomiums proceeding from a near relation, has drawn the tribute to his father's merits from the testimony of other men, some of them of high estimation in the Christian Church.

The substance of the book is a selection of short sermons, to the number of 150, printed from Dr. R.'s notes. We should guess that each of them, on the average, might be deliberately read in about a quarter of an hour, and is less, probably, than one third the length of the discourse as delivered by the preacher. But they are different from papers of broken hints and mere suggestions, to help the memory, or prompt the invention, in the course of speaking. They are digested schemes, adjusted with care to put the topics in good order, with a due proportion, under each head, of the essence of the matter to be amplified in the delivery. And the thoughts are in such regular and related series, as to have nearly the effect of continuous composition. When they have not that effect, the printer has very judiciously left small blank spaces between the sentences. There is often an ingenious turn, sometimes in the way of taking advantage of the form of expression in the text; sometimes in the peculiar and pointed manner in which one part of the subject is made to reflect on another. The Preacher very rarely, we believe, failed to provide himself with these attentively studied schemes, throughout his ministrations. He uniformly had them before him in the pulpit, written sometimes in a hand almost microscopically small; and he as constantly made the written sketch the basis of his discourse. But this produced no cramped-formality; his extemporaneous enlargements, when he was in the favourable state of feeling, were in a strain of perfect freedom and facility, and in just the same diction as the written sentences. It was, indeed, in these enlargements that the force and peculiarity of the illustration, and the energy of feeling, often displayed by him, came forth. So that those readers of these printed sketches who never heard the preacher, or too seldom to have witnessed the most animated of his public exercises, can have no adequate idea of the spirit, and force, and compulsion on the hearers' attention, with which the sermons were delivered.

They are on a wide diversity of subjects, doctrinal, devotional, and practical, far too many to admit of a list being given of them here: none of them are short enough to be given entire as an extract; and at the same time, to shew a part of what is itself but a compendium, would not exemplify their character.

Art. V. 1. *The Seventh Report of the Committee of the Society for the Improvement of Prison Discipline and for the Reformation of Juvenile Offenders.* 1827. 8vo. pp. 412. London, 1827.

2. *The Christian's Duty towards Criminals: a Sermon preached in St. Philip's Chapel, Regent Street, for the Benefit of the Society for the Improvement of Prison Discipline, &c.* By Charles James Blomfield, D.D. Lord Bishop of Chester (now Bishop of London). Printed at the Request of the Committee. 4to. pp. 20. London, 1828.

3. *A Charge delivered to the Diocese of Lichfield and Coventry, at the Second Visitation of that Diocese.* By Henry Ryder, D.D. Lord Bishop of Lichfield and Coventry, and Dean of Wells. 8vo. pp. 56. Stafford, 1828.

WE take shame to ourselves for having suffered this Seventh Report of the Prison Discipline Society to lie so long on our table, not, indeed, unnoticed, but without our having called the attention of our readers to its important contents. The pages of our former volumes will bear witness, that it has proceeded from no guilty indolence of mind or apathy, in reference to a subject in which every man who deserves the name of Christian, must feel a lively interest. The simple fact is, that we had wished to bend our most earnest attention to the subject in all its bearings, with a view to assist in seconding the appeal of the Committee to the Christian Public. We rejoice that the cause of the Society, which is that of humanity, has found far abler advocates; and that voices are lifted up on its behalf, which cannot fail to make themselves extensively heard. Bishop Blomfield has done himself honour by the enlightened warmth with which he enforces the principle of the Society, as well as pleads for its effective support; and before we advert more specifically to the contents of the Report itself, his Lordship's sermon claims a distinct notice.

Taking for his text the Divine declaration, Ezek. xxxiii. 11., the Bishop remarks, that natural religion could never have conducted us to that truth, 'the certainty of which conscience longs to be assured of, but reason can never establish',—that repentance can restore a sinner to the favour of God. Repentance has, strictly speaking, no such efficacy.

'For it is not repentance which of itself has power to avert the Divine vengeance: but God, of his own free mercy, and on account of Him who is the first and the last in the scheme of man's creation and redemption, has been pleased to sanction with the authority of Revelation, that otherwise undiscoverable truth, that *the wicked may turn from his way and live.*'

To convince men at once of the necessity of repentance and of there being a way to return, is the design of the Gospel proclamation. Such is also the merciful object which the Supreme Lawgiver and Ruler of the Universe proposes, in the infliction of present punishment upon sinners, while yet in a state which admits of repentance and turning to God. Such then, the Bishop remarks, ought to be the purpose and intention of those punishments by which civil governments avenge the violation and assert the authority of human laws. One object of penal provisions, it is admitted, is to excite such a salutary dread of the consequences of crime, as may deter from its commission; and 'retribution, where it is possible, is 'a legitimate object of penal justice.' But, continues his Lordship:

'It is no longer necessary to prove by argument, that the true end of punishment is the prevention of crime; or that such prevention is to be accomplished principally by two methods; the correction and reformation of the criminals themselves, and the religious and moral improvement of those classes which are most exposed to temptation. These methods I consider to be incomparably the most effectual; without overlooking the importance of a due apportionment of punishment to crime, and of establishing, in the opinions and expectations of the people, a certain and uniform connexion between the offence and its appropriate penalty. The latter measures of prevention fall within the exclusive province of the civil government; the former open a wide and promising field for the exertions of individual charity; not to the removal, or suspension, of that duty which is incumbent upon the state; but in furtherance and aid of its endeavours.

'It naturally happens, that in the process of moral improvement, as connected with the provisions of civil polity, individual sagacity, or benevolence, is almost always beforehand with the state. It is not only unshackled by the same restraints of form and custom, but it acts under the influence of higher and more sacred motives. It is generally considered, that men's temporal, not their spiritual interests, are under the care of the magistrate; and that he is no otherwise concerned in the maintenance and propagation of religion, than as it is connected with the interests of society. No man can be ignorant, in how great a degree religious conduct bears upon the welfare of society; and for this the state endeavours to provide, on the one hand, by an established church, on the other, by the enactments of its criminal law. But these enactments do not, as indeed they cannot, touch the hidden springs of action, the first principles of conduct: and they may perhaps be, either in themselves, or in the mode of their application, injurious to the moral state of those who are directly affected by them. The magistrate looks to the interests of the community; not to those of the individual who is punished. How to combine the two, and to make provision for them both, is a problem to be determined by experiment. It is here, that

individual charity may tender its aid, and lead the way to those improvements, if not in the principles of criminal jurisprudence, yet in the application of its rules, which would escape the observation, and fail to awaken the sympathies of those who are entrusted with the government of the state.

‘ Individual charity is actuated by higher and holier motives than those of secular policy ; and considers man, not solely, nor even principally, as a member of the body politic, but as a responsible moral agent ; as the heir of life eternal ; as a servant of God ; as a disciple of Jesus Christ. It is therefore earnest and anxious in its inquiries after the most probable methods, not merely of preserving unbroken the bond of civil peace and unity, and of preventing the injuries which the commission of crime inflicts upon the integrity of the social fabric ; but of saving souls to the Lord ; to Him, *who hath no pleasure in the death of the wicked ; but that the wicked turn from his way and live.*’

‘ It is not easy, certainly it has not been usual, for the government of a country to descend to a consideration of all the circumstances and details which attend the *execution* of its penal laws ; and it has been a defect in the administration of all such laws, that it has looked more to prevent the *increase* of crime by the influence of a salutary terror, than to diminish its *actual amount* by reforming the offender himself. But the speculations of Christian philosophy, and the energies of an active piety, have led many wise and benevolent individuals to take a personal interest in this great question of policy and religion ; and to prove experimentally, at the cost of much pains and labour, and in opposition to much prejudice, the possibility, and consequently the sacred duty, of combining both objects of punishment, the security of the public, and the reformation of the criminal.’

Towards the close of the Sermon, the Bishop combats the heartless objection against such benevolent attempts, grounded on their alleged inefficacy to reclaim old and practised offenders. ‘ But the pretext of unsuccessful experiment’, he continues, ‘ by which the unfeeling or the timid may seek to excuse their indifference, fails them in the case of juvenile offenders. *Here, at least, experience is on the side of benevolence.*’

‘ That class of criminals whom it is the most important, it is also the most easy to reform. . . . Upon the treatment which a youthful delinquent receives, when detected on his first offence, depends, in all probability, his character and conduct for the remainder of his life ; and his prospects in eternity. To consign him, when only suspected, (and therefore presumed by the law to be innocent,) or even when convicted of a slight offence, to a common punishment and an indiscriminate intercourse with the most hardened and abandoned criminals, is to force him into moral contagion, and probably upon spiritual destruction. To punish, without instructing him, tends only to harden and brutalize his mind. To dismiss him, after a period of confinement, without any attempt to replace him in that state and

capacity from which he has fallen, is to throw him back, of necessity, upon evil companions, and evil practices.'

The increase of Juvenile Delinquency forms a peculiar and portentous feature of the present times; and when taken in connexion with the progress of education, and the multiplication of Sunday Schools throughout the kingdom during the last fifty years, has been adduced as a staggering difficulty. The Bishop, in a note, manfully encounters the pernicious reasoning which would thence infer the inutility of extending the means of knowledge.

'It is marvellous and lamentable, that even at this time of day persons should be found, who maintain, that the increase of juvenile delinquency, if it has not in part been occasioned by the general diffusion of education, has at least received no check from it. I would fain be told, by what process of inquiry they have arrived at this conclusion; not certainly by examining the returns made from the different gaols; still less from an investigation of the books of our schools; from which it would appear, that the proportion of criminals who have been educated upon any thing like a *right system*, or to *any considerable extent*, is very small. Unless crime itself can be eradicated, as education extends itself through all classes, the *proportion* of educated delinquents *must* increase. Surely the fair inference is this: if, unhappily, the number of offenders is so great, in spite of the advantages of education, how fearfully great would it have been, had no extraordinary efforts been used to communicate religious knowledge to the poor. As long as the poor laws are administered on the present system; as long as increased facilities of intemperance are offered to the labouring classes; as long as the present unnatural and unhealthy state of our manufactures shall continue; and as long as the revenues of the state shall be more regarded than the morals of the people—so long we must expect to find that crime will increase. It must be remembered, that the result of education is not always *knowledge*; and that the mere mechanical process of teaching to read and write, does not communicate any *principle* of resistance to temptation.' p. 14.

The following testimony of the Rev. Mr. Brown, the active and excellent chaplain of Norwich Castle, on this point, referred to in the Report before us, is most important and decisive.

'I have ever been convinced that ignorance is productive of crime; but nothing can so fully confirm that conviction as an intimate knowledge of the inmates of a prison. From January 1825 to March 1826, four hundred persons came under my examination. Of these, 173 could neither read nor write; twenty-eight merely knew the alphabet; forty-nine could read very imperfectly, so as not to be able to obtain any information by it; fifty-nine could read only; and ninety-nine could read and write. But this statement by no

means presents the sum of ignorance in these persons. Nothing but actual investigation can render credible the gross ignorance that painfully comes under the observation of a chaplain of a gaol. Even among prisoners who have mechanically learned to read and write, there exists, generally speaking, a lamentable ignorance of moral and religious duties and the awful sanctions of religion; and of the rest, some know as little of the very first principles of religion, as the wildest savage. And yet, the prisoners are generally willing to learn, and attentive to the instruction afforded them.'

7th Report, p. 109.

Notwithstanding, then, the increase of schools, it is certain, that the inadequacy of the existing means of education, or some deficiency in the system, or both these causes, must be regarded as a main source of the increase of crime. In our large manufacturing districts, the very early employment of the children, Bishop Ryder remarks, prevents the possibility of multitudes attending the National, or any of the common class of weekly schools. 'The large number collected in the National Schools,' adds his Lordship, 'often impedes the accomplishment of any considerable degree of attention to individual children, on the part of the Master, Mistress, or Visitors.' Add to this, a mistaken notion prevails among parents of the lower class, that, in sending their child to school, they have done all that can be required of them, and are delivered from all further responsibility. It may be thought that, but for the school, the children of such parents would stand little chance of obtaining any instruction at all. But we fear that, in many cases, the Sunday school is the injurious substitute for the more wholesome exercise of parental pains and oversight. It is a fearful condition of society, when the separation of children from their natural instructors, to whom alone they can be an object of adequate and individual interest, and from the only school in which their affections can be cultivated,—the family of their parents,—comes uniformly, and as a matter of course, to be regarded as the smaller evil of the two. Against the increase of schools and the public means of instruction, we may certainly set, as a deduction from the total increase of education, the relaxation of parental efforts and the diminution of private education among the classes somewhat elevated above the lowest order.

We are afraid, too, that much that goes under the general name of education,—in National schools, British schools, and even Sunday schools,—is of a miserably inefficacious and delusive character; serving to conceal, rather than to remedy the growth of popular ignorance, and leaving the mind as little improved or developed as the affections.

With regard to the other sources of crime,—there can be no question, that pauperism must be regarded as in itself a sufficient cause of its alarming increase. ‘Nothing tends more powerfully than pauperism’, it is justly remarked in the Report, ‘to weaken the natural affections, and destroy the sense of parental obligation.’

‘Whatever, therefore, contributes generally to create indigence among the poor at large, operates with peculiar severity upon their offspring. Of the crowds of boys who inhabit our prisons and infest our streets, the depravity of an immense proportion may be traced to the want of care, and to the neglect and criminality of their natural protectors. Numbers are without a parent or friend, and derive their subsistence by mendicity and theft. They are frequently committed to prisons for short periods; on being discharged, their depredations are renewed, both from habit and necessity; until, becoming the associates of old and desperate offenders, their career is at length terminated by transportation or capital punishment . . . There cannot be a question but that the unfortunate circumstances by which the children of a large portion of the labouring classes become the inmates of a prison, result from the superabundance of our population, and the consequent extent of pauperism.’ * p. 115.

We shall not stop to inquire, in this place, how far the representation is accurate, which imputes the extent of pauperism to a redundant population. Those hands can alone, we think, be justly regarded as superabundant, which remain unemployed; whereas, the larger proportion of pauperism is produced by the indigence of those who are either fully or partially employed, but cannot live by their labour. The depreciation of agricultural labour has taken place in districts where the population has *decreased*; and there can be no question, that the mixture of relief with wages has been the origin of the portentous increase of indigence.

There are other causes of demoralization, some of them connected with the administration of the criminal law, and the nature of the laws themselves,—some arising out of the circumstances of society,—which might be particularized. To some of these, Bishop Ryder forcibly adverts.

‘In the *manufacturing* districts, we have to complain of the congregating of multitudes, especially of children of both sexes in a mass for many hours’ daily labour under a very insufficient moral su-

* ‘Of the extent of crime among the youth of the metropolis,’ it is remarked, ‘an idea may be formed from the fact, that, while in the last year (1826), the number of prisoners who passed through Newgate, above the age of twenty-one, was 1262, those under that age amounted to 1669!’

perintendence—the early independence of parental control, and the grievous defect of parental advice and example: In the *agricultural* counties we have to deplore the various abuses of the Poor Laws—encouraging indolent reliance on legal support, and discouraging any strenuous effort of industry by parochial compensation for inadequate wages—the prevalence of lawless nightly excursions in pursuit of game—the diminished attention in families to the religious and moral character of their male and female dependants—and the greatly increased luxury and consequent domestic neglect on the part of the heads of households. *In both classes* double force is added to all these sources of evil by the lowered price of spirits, and the consequent far wider spread of the pestilence of drunkenness, and by the increased profanation of the Sabbath through Sunday Newspapers, and through the continued prosecution of worldly business and especially of public travelling on that Sacred Day. All these causes have combined to reduce the respect for the laws of God and Man, and to throw open the door to every temptation, to sap or destroy each mound of primitive vigilance, and let in “the overflowings of ungodliness, which make us afraid.” The very alterations and improvements of the Laws have tended, especially at first, to add to the list of commitments by facilitating detection and conviction, actions have been stamped with guilt, and justly too, which escaped before, and some very important regulations, which reflect the highest credit upon the able and devoted attention lately paid by Government to the subject, have not yet had time to be tried.

pp. 34—35.

With regard to the anomalies and defects still existing both in our penal code and in the administration of criminal justice, we must content ourselves with referring to the eloquent statements and important details in the Report before us,—the purchase and perusal of which we earnestly recommend to all our readers. From the parliamentary documents given in the Appendix, which are of the highest interest, it will be seen, that while the total number of criminal commitments in England and Wales had increased, in the seven years from 1820 to 1826, from 13,710 to 16,147, that increase chiefly arose from crimes of simple larceny. In crimes of violence, such as murder, burglary, and highway robbery, the increase is very inconsiderable. The convictions for forgery and uttering forged notes, which, in 1820, amounted to 373, were in 1826 only 27. The offences against the Game Laws were, in 1820, 177 committals, of which 27 were acquitted; in 1821, 182 committals, of which 34 were acquitted. Of the total committals in the year 1826, amounting to 16,147, 3266 were acquitted; against 1786, no bills were found; and 11,095 were convicted. Thus, 5052 individuals, or nearly a third of the number committed, were punished by imprisonment before trial, and subjected to all the moral contamination of a prison, being legally

innocent of the offence imputed to them. This, as Bishop Blomfield remarks, is 'the greatest practical injustice which occurs in the execution of our criminal law. Commitment before trial, except in the case of graver offences, ought surely never to be resorted to, where the appearance of the accused to take his trial, can be secured in any other way.

Of the number convicted and sentenced, 13,461 were males, and 2686 females: of whom 1200 were sentenced to death, and 57 of these only were executed. Of the number executed, 10 were for burglary, 15 for robbery on the person, 2 for rape, and 10 for murder; 7 for horse stealing and 3 for sheep stealing; the remainder for larceny and other crimes. Of these, not more than a fourth would have suffered, had crimes of violence only been visited with capital punishment.

The Charge of the Bishop of Lichfield abounds with admirable and truly episcopal advice to his clergy, on various doctrinal as well as practical topics, to which we cannot here more distinctly advert. Our attention was attracted to it, on account of the bearing of the latter part upon the subject of this article. It is, indeed, most refreshing and delightful, to meet with a Charge occupied with such important matter of public and general interest, and breathing a spirit at once so philanthropic, so liberal, and so apostolic. We cordially recommend it to the perusal of our readers. The Bishop of Lichfield, we need scarcely add, is, as well as his Lordship of London, a vice-president of the Society for the Improvement of Prison Discipline,—an institution pre-eminently honourable to the character of our country.

Art. VI. *Memoirs and Select Remains of the late Rev. John Cooke.*
By George Redford, M.A. 8vo. pp. 623. Price 14s. London. 1828.

WE confess that we did not open this volume with expectations very highly excited. Mr. Redford, we were quite certain, would not give his time to an unimportant subject, nor send forth an uninteresting or ill-edited book; but we had our misgivings lest even good writing and skilful management might be insufficient in the present case. We knew but little, nor had we heard much of Mr. Cooke. Many years ago, we had occasionally heard him, and the impression produced had not been such as to remain very strongly fixed on our mind, nor to awaken a high admiration of his eloquence. The work in our hands has, however, convinced us that we had formed an erroneous estimate, and that he was, morally and mentally, an extraordinary man; a close thinker, a diligent inquirer, an

uncompromising Christian, an exemplary minister, and an effective preacher. A man may, it is true, be all this, and yet, neither his life nor his posthumous papers be worth consigning to the custody of a substantial octavo; but, in the present instance, a sound discretion has decided on publication, and Mr. Redford, by a judicious selection of papers from a large mass of *adversaria*, and by the addition of a singularly interesting and well-composed biography, has compacted one of the most valuable works of the kind, that we have, for a long time past, been called upon to examine. The uncommon energy and determination of Mr. Cooke's character would, of course, sometimes place him in peculiar circumstances; and that character would be better exhibited by a statement of those circumstances, than by a whole chapter of description and dissertation. By this feeling, Mr. R. has evidently been guided; and while he has intermingled so much of discussion as might be fairly called for, it has been his main object, to bring out the great features of mind and of moral constitution in strong relief; and this he has effected, if we may be allowed to borrow the language of art, not by flourishes and cross-hatchings, but by firm outline and vigorous, yet not over-charged colouring. The memoir before us contains a series of important and impressive facts, admirably told.

The Rev. John Cooke was born in London, December 16, 1760. His family was in good circumstances, and but for the profligacy of his father, there would have been a fair provision for the children: it arose, in fact, solely from the honourable feeling of the subject of this memoir, that a somewhat considerable landed property was not actually resumed by him, since it had been illegally alienated. Circumstances occurred during his infancy, which seem to have had a strong effect on a mind of uncommon intensity and tenacity. In his mother's last illness, and during the access of delirium, she assaulted him violently, and subsequently attempted her own life. Her death left him, in childhood, to the atrocious negligence of a debauched father, and to the careless oversight of an unprincipled hireling. An aunt paid him some attention, but even her imperfect kindness was often frustrated by the brutal folly and ferocity of the intoxicated father.

During this period, he suffered great distress from the death of a playfellow, for whom he had contracted a strong affection. He says, "The strength of my affection for a playfellow named Crawford, who lived in the house opposite to my uncle's, occasioned thousands of tears, sighs, and pains, for years after I left London. He was between five and six years of age, engaged in play with me and other boys. By some misapprehension of his conduct in taking up his top,

one boy knocked him down, and the others jumped upon him, and forced his breath from his body. At the age of twenty, thirty, forty, and fifty, I feel the pang—my heart aches, and my tears flow, as if I had just lost him.” p. 6.

At length, this state of things changed for the better. A kind farmer, who rented a small estate to which the afflicted child was heir, took him under his charge, and treated him with ‘exquisite tenderness.’ With this worthy man he remained from the age of seven until he was eighteen; and then, under the influence of a restless state of feeling, not uncommon at that period of life, suffered himself to be enticed from his protection, by the insidious invitations of certain near relatives, who were anxious, by any means, however criminal, to become possessed of his slender patrimony. The scenes which followed, are well described, and the representation is fraught with fearful interest. A desperate attempt was made to entangle him in gross and degrading vice. Through this he was carried uninjured, by the force of his mind, and the voice of God heard in the warnings of conscience. He was then left to himself without occupation or prospect; and it is worthy of note, that this period of unwilling indolence, and of treacherous abandonment, was the season of that great and marvellous change which gave character to his future life.

‘For a time, he was agitated with deep convictions and strong emotions. But it is not in the nature of that which is violent, to be lasting. Time greatly modified his feelings and calmed his fears. In fact, for a short period, his convictions wore off, and it seemed likely that they would produce no permanent effect. But at this critical juncture, some acquaintance led him to a place, which he then thought little better than a madhouse—the Tabernacle in Moorfields. This was the momentous crisis which brought his mind to a stand, and fixed the seal upon his future character. The minister who was preaching on that occasion, was Mr. Kinsman of Plymouth; a man whose labours at that period were highly acceptable and useful in the metropolis. The sound of Gospel tidings was quite new. His ears tingled at the strange intelligence, but it was “glad tidings,”—it suited *his case* in all its particulars, and it was proved to be true by the preacher from the Bible, and to his heart, by the Holy Spirit. His joy was great; he embraced the message, and felt alive from the dead. All things had been preparing him to accept the tidings. Old things had been passing away—old confidences—old habits—pharisaical and worldly prospects had been failing—and now all things became new. It was a mysterious, but divine hand, which led him, by these short and rapid strides, to the knowledge of the Gospel. Nor was it less mysterious, that the human agent which invited and led him to the house of prayer, where he first found the Saviour, should have proved, like most of his other early connexions, a *false friend*. For this man first gained a place in his regard, and

then borrowed money of him which he never repaid. There is still remaining among Mr. C.'s papers, a note of hand for money lent to this individual, upon which is written in his own laconic, but expressive way, "*This man first led me to the Tabernacle, and then cheated me of my money.*" p. 26.

His uncle, the false friend who had deluded him with prospects never meant to be realized, and who had been appropriating the property of his nephew, at length reached the legitimate termination of a riotous course,—a gaol, where he was still supported by the generosity of the youth whom he had so foully injured. When, however, Mr. Cooke found that his bounty was perverted to the worst purposes, to drunkenness and vile companionship, he withdrew it; and the result was, a deposition *upon oath*, that he was indebted to the uncle to an amount of 200*l.* Legal proceedings, it does not appear precisely of what kind, were adopted, but terminated in a complete exposure of the villanous scheme. Foiled in this, an attempt was made to fix upon him a charge of robbery; but, after failing in the endeavour to raise money by an appeal to his fears in private, the conspirators seem to have shrunk from the probable consequences of a public investigation. He now shook off the trammels of this mischievous relationship, and his habits of piety brought him into connexion with the Church of Christ. He became assistant in the school of the Rev. T. English, of Wooburn, Bucks; and after some time, engaged acceptably in preaching. His early education appears to have been good, so far as it went; but it had not qualified him for the easy mastery of the learned languages, in which he never attained such proficiency as to enable him to move with facility among their intricacies. For his present situation, and for great usefulness in the ministerial work, he was sufficiently accomplished. Concerning his progress in private devotion and in public engagements, we have from his own papers, what is justly termed by his Biographer, an 'interesting' document.

"When I first perceived and felt Christ as my life and my light, I began a new course of action; not by plan, and easy execution of it, but as a child begins his awkward attempt to walk. I felt that I must pray, and pray as I felt. I kneeled in my closet, and opened my mouth to God: but not having been on speaking terms with him, I could not 'order my speech by reason of darkness.' I uttered a few sentences, repeated them, and was exhausted. The verse of a hymn occurred to me, and I uttered it:

'Take my poor heart just as it is,
Set up therein thy throne;
So shall I love thee above all,
And live to thee alone.'

These lines I repeated in every prayer for six months. My petitions increased in number, with my conviction and the sense of my wants. My praises advanced with the sensibility of my mercies. I soon increased my requests from four to six, and from six to twelve; but my feelings always exceeded my expressions; and although God accepted my prayers, I was always dissatisfied with them. By reading the scriptures, hearing the word, observing the workings of my own heart, and hearing the prayers of good men, I learned my own deficiency, and found enlargement in my addresses to God in secret. The first time I was compelled to pray in a family, my spring was dry in three minutes. I wished to hide myself: but a minister present said, 'it was a good beginning, and that although I had more grace than gifts, my grace would increase my gifts, if I exercised what gifts I had.' I was called upon at the prayer-meetings, and always was short, until the duty became a delightful privilege to me, and very acceptable to my brethren. I was sent for to the distressed in mind and afflicted in body, and went on 'from strength to strength.' Other members, perceiving the progress and acceptableness of my gifts, called on me to expound a few verses of the Scriptures. I yielded to their requests in my best manner, until report brought my minister to hear me at the shutter. One evening he came in, and I was confused. 'Never mind,' said he, 'if I have destroyed your self-complacency.' I was then called to preach in small congregations, and very soon in his pulpit. The broad seal of Heaven was annexed to my youthful testimony, in the conversion of six persons, who joined the church; this so endeared me to the church, that they followed me to every place. 'My peace flowed like a river, and my blessedness like the waves of the sea.' God was my life, and made me the life of the church. I discharged the duty of the deacons in visiting the sick, speaking in the villages, leading the singers, and enlivening the prayer-meetings. My duties were my element; I lived in the region of life and peace." pp. 34, 35.

For the circumstances which attended his settlement at Maidenhead, we must refer to the memoir itself; as well as for much interesting matter and valuable illustration, connected with his ministry, his marriage, and with that series of afflictive providences which swept away successively wife and children, until he was left alone. Yet, he 'murmured not against Heaven's hand or will,' but persevered in his work, and held on unto the end, trusting in Him who never left nor forsook his faithful servant.

At one period of his life, he became acquainted with the noted William Huntington, who had not at that time made himself so obnoxious as he afterwards became, to the sober and thinking part of the religious public; nor, perhaps, had Mr. Cooke then acquired that soundness of theological institution, which afterwards enabled him to combine a firm grasp of the doctrines of grace, with a distinct recognition of the full extent

of the Divine benevolence, and of man's duty. He occasionally supplied Mr. H.'s pulpit; but his temperament was not suited to that subserviency which was expected from the disciples of that strange dogmatist. Their intimacy was dissolved by his indignant refusal to obey Huntington's '*command*' to preach at Providence Chapel, when it was not convenient to leave his own people. On a previous occasion, Mr. Cooke had been favoured with a rather startling specimen of his friend's method of expounding scripture.

'Mr. Cooke asked the dogmatical divine, his opinion of the tenth commandment; particularly he meant as to its extensive application to the indulgence of desires and wishes for various things which the Providence of God had denied us. He especially asked Mr. Huntington, whether he did not think that Christians frequently violated that commandment, by wishing for what they did not possess, or by being discontented with their lot? Mr. Huntington, who was by nature a master of sarcasm, at these words of the inquiring youth, drew himself up in his seat into that kind of stiff, erect position which the body assumes when it wishes to act disdain; and turning his head aside, with a sneer, as unworthy of his pretensions to superior knowledge as it was of his ministerial character, he said, "You fool! you fool! You know nothing at all about it—that commandment, Sir,—why, that, Sir, is God the Father speaking to Christ the Son!"

'At this extraordinary discovery, Mr. C. could not refrain from expressing his astonishment, and begged to know, how this infallible dogmatist could make this sense plausible. The explanation he received was this—"I tell you, it is God the Father speaking to Christ the Son:—'thou shalt not covet'—that is, none of the reprobate—thou shalt be satisfied with the elect!" This was quite sufficient for Mr. Cooke. He found it hopeless to argue with such an opponent; but as speedily as possible, he wished his oracle "good day."

pp. 52, 53.

A shrewd and impartial estimate of his equivocal character occurs at a subsequent page, under the title of '*Remarks on the death of William Huntington.*'

The close of Mr. Cooke's life was of a kind that did not give opportunity for the triumphs of faith. Exposure, during a state of febrile affection, accompanied by inflammatory action, brought on determination to the brain, *coma*, and speedy dissolution. But a dying testimony was not wanted. He had been too long and too consistently a living witness, to require an additional attestation. He lived out a large allotment of man's appointed term, and at the age of sixty-seven, was taken to his eternal rest.

We regret that we cannot draw largely upon the rich collection of deeply interesting details which are given by Mr. Red-

ford, under the head of 'Facts and Anecdotes, connected with Mr. Cooke's public Life.' This, however, would be impracticable, without making the present article a mere *cento*; and we must be satisfied with taking one or two, not as the most interesting, but as the most convenient in point of quantity.

'Mr. G. was mayor of the town of Maidenhead, not many years after Mr. Cooke settled in it. One sabbath evening, he attended the meeting-house, and heard Mr. Cooke preach. The text was, "*Behold he cometh with clouds, and every eye shall behold him,*" &c. His attention was powerfully arrested; an arrow of conviction entered his heart; he became speedily a changed man, and regularly attended the means of grace. He had been a jovial companion, a good singer, and a most gay and cheerful member of the corporation. The change was soon perceived. His brethren, at one of their social parties, rallied him upon his *Methodism*. But he stood firm by his principles, and said,—“Gentlemen, if you will listen patiently, I will tell you why I go to meeting, and do not attend your *card table*. I went one Sunday evening to hear Mr. Cooke. He took for his text—'*Behold he cometh with clouds, and every eye shall see him.*' YOUR EYE! shall see him.” In short, he gave them so faithful and powerful an epitome of the sermon, and applied it so closely to them individually, marking the words—“*every eye shall see him,*”—with such emphasis, and pointing to them said, “*your eye,*” and “*your eye,*”—that they were satisfied with his reasons for going to meeting, and never again durst speak to him upon the subject.

'This fact is intimately connected with another, to which, indeed, the conversion of the individual above referred to, soon after led. It may be entitled—

'A MALICIOUS ENEMY BROUGHT TO CONFESSION.

'Mr. —, was a most violent and malicious enemy to Mr. Cooke, and all his dissenting neighbours. One sabbath afternoon, the gentleman alluded to in the preceding anecdote, was going to meeting, and happened to come up with this person. He invited him to Mr. Cooke's chapel. At first the malicious enemy scorned the proposal, and resolutely refused. Mr. G., then an alderman of the town, said, “Why not? You really don't seem to know what to do with yourself, why not go?” He was at length constrained. He heard—the word was blessed—he became a warm, affectionate, steady friend to Mr. C. and the cause of Christ, till his death.

'A few weeks after he had attended the chapel, he called to see Mr. Cooke—he said, he wished to see him alone. He commenced his address as follows:—“Sir, you have received from me some infamous anonymous letters. I cannot make reparation for the pain which they may have occasioned you, but I am come to confess that I was the writer, to beg your pardon, and to make the only restitution in my power, if you will tell me what the postage of them cost you. In my wicked madness of hatred to you, I had taken pains to put you to expense, by getting persons going to distant places, or by feeing coachmen, to put them into the post as far off as possible.”

' This confession, so honourable at once to the individual, and to the word of God, which had wrought the change, greatly affected and delighted Mr. Cooke. He thus saw the Gospel frequently made, under his ministry, " the power of God unto salvation." ' pp. 116—118.

The same difficulties lie before us, now that we have reached the ' Select Remains.' From these and from the Letters, we might easily extend our extracts, without exhausting a tithe of the valuable matter which they contain. We must, however, content ourselves with characterizing them generally, as the production of a strong-minded man and thorough-going Christian. Mr. C. admits of no compromise between the religious and the worldly. His letters of advice to students for the ministry, of exhortation with erring brethren, of consolation and monition to friends and correspondents, are fraught with matter of rare value, clothed in language of vigorous simplicity. Mr. Redford's comparison of Mr. Cooke and the Rev. Richard Cecil, is perfectly just, both in its parallel and in its qualifications.

' Mr. Cooke resembled, both in the style of his preaching, and in his personal character, *the admirable Cecil*. In the emphatic, condensed, and impressive manner of his sentences, he constantly reminded one of Cecil. His observations on living characters, and his use of facts and anecdotes, were generally in the style of that truly great man. Nor was he unlike him in his theological system, and in his clear and bold statement of the distinguishing doctrines of grace. Cecil, however, enjoyed one advantage which our friend lacked. His faculties had been well disciplined, and had received the polish and the vigour which classical and philosophical studies generally impart to minds of great native vigour. Had our friend enjoyed such advantages, there is reason to believe he would have sunk in no point of comparison with the distinguished individual to whom I have compared him. He is well known to have been on terms of friendship with that eminent minister of Christ. He usually heard him during his visits to London, and Mr. Cecil frequently attended at Maidenhead, when he could make his journeys on the day of Mr. Cooke's lecturing. On one of these occasions he said, after hearing Mr. Cooke, as he passed out of the chapel, " I love a man of principle, whether in the Established Church or out of it. I don't like your *trimmers*." Cooke and Cecil were, indeed, men of like minds—they were kindred spirits—and, in many respects, were similar in their style and manner as preachers.' pp. 129, 130.

The analysis of Mr. Cooke's moral and intellectual character, from which we have extracted this passage, is excellently done; and the ' Remains', taken in the light of *Pièces Justificatives*, illustrate and confirm Mr. Redford's friendly but firm and impartial criticism. It is a peculiar feature in the present

volume, that the biography and the examples are so written and selected as to have a distinct and elucidatory connexion. They run parallel with each other; and, although they may not refer to the same events, nor touch on precisely similar points, it is impossible to mistake the identity of mind and hand. Of these papers, some—and those the most important—are of an extent unsuitable to our limits; and the most valuable among the smaller articles, are not quite adapted to our purpose. We make this observation, that we may not be supposed to have made our selection of the following specimen from any feeling of partiality.

‘ MEMORANDUM ON SIR EGERTON LEIGH.

‘ Sir Egerton Leigh, Baronet.—Last evening, December 24, 1817, I was sent for to the Sun Inn, by Sir Egerton. I went and found him exceedingly ill, having been attended in London two months by two, and sometimes by three physicians a day. He appeared jaundiced and exhausted, with an intermitting pulse,—all but a corpse. I went for Mr. —, my apothecary, who came and prescribed for him. I said, “ Sir Egerton, he is a friend to religion.” He lifted his languid eyes and feeble hands, and feebler voice—“ O! what a mercy!” In the morning we again visited him. The milk put into his mouth he could not swallow. He took only four tea-spoons full of Madeira, and one of brandy. I sat by him with the butler and nurse. He appeared dying. The butler said, “ Mr. Cooke is here.” He lifted his eyes, and held my hand. “ Oh! my dear brother—pray—I cannot kneel, the effectual fervent prayer of a righteous man availeth much—much!”

‘ I prayed with him. He was much affected, very thankful. He paused, and then said, “ O! sin!”—After silent reflection, he said, “ I am in the Lord’s hands.” The thought of dying at an inn or in his carriage, appeared a mere circumstance: neither guilt, nor fear, nor death moved him. He said, “ a better world was before him.” Resolved to pursue his long and cold journey, he was placed in his chariot, and took an affectionate farewell. What a Christian superiority to the fear of death did he display! no terror, no anxiety, no confusion, no distrust of God! calm, scriptural fortitude reigned within. His flesh failed; but, “ God was the strength of his heart.” God of my hope! forbid that this visit should be lost on me. Graciously qualify me to leave life without reluctance in the appointed hour. To enjoy a conscience relieved by mercy, through the atonement of Jesus, from guilt, perplexity, and doubt. To exercise “ a good hope through grace;” in the unclouded prospect of a better world. My God! my hope! let me not witness such scenes in vain. Revive thy work in me. Bid my soul live, live eminently. Give divine principles full dominion over me. This is my heart’s desire. Is not that desire from thy grace? Is not that grace an earnest of more? Forsake not—O! “ forsake not the work of thine own hands!”’ pp. 369, 370.

The following extract from a letter to the admirable Fuller, shews that Mr. Cooke had long shaken off the trammels of Huntington.

'The letters which Mr. Summers conveyed to me, I have read with attention and profit. Your ideas on this interesting subject, I wish to see in the possession of the Christian world, as it is called. Mr. Booth's late publication on Divine Justice, endeavours to confute your letters. You will, I dare say, notice his arguments. I did not preserve silence on this subject at Wallingford, from unsocial reserve, but because you expressed my sentiments more clearly than I should have done. And whether your sentiments be right or wrong, your writing must be understood. God has given you the faculty of thinking and writing with perspicuity.

'Your "Gospel Worthy," &c.—and Reply to Opponents, I have read. Bless God for leading me in that path very early; it has preserved me from the embarrassments of human systems—systems which are supported with a zeal which produces works fully corresponding to them. It is a mercy, as a minister, to be "the Lord's free man." I have seen and lamented it, that in too many pulpits, changes are rung on the doctrines of election, finished salvation, and perseverance, when neither are explained. Like the text, they are detached from their relatives, and supported only by the assertions of the speaker. Election supersedes means,—men impute Christ's righteousness to themselves and each other, to justify them in their sins. Confidence in their own knowledge and security, is faith. *Finished* salvation is enjoyed, where the good work is not begun. They glory in the *doctrine* of perseverance, without entering "the narrow way," and, therefore, persevere in delusion, false peace, the spirit of the world, and contempt of all preaching as legal, which requires them to *adorn* the doctrines by a suitable temper and conduct. Often do they rest for salvation on unknown decrees, and expect to "see the Lord" without holiness; except their orthodoxy be holiness. The blood of Christ cleanseth from all sin, whilst they trample it under foot, by a practical denial of its efficacy.' pp. 512, 513.

There is an excellent letter, on a similar subject, at page 515, but it is too long for citation.

We dismiss this volume with our strong and unrestricted recommendation, and with our cordial thanks to Mr. Redford for the gratification we have received from its perusal.

Art VII. *Parriana*: or Notices of the Rev. Samuel Parr, LL.D. Collected from various Sources, printed and manuscript, and in part written by E. H. Barker, Esq. of Thetford, Norfolk. Vol. I. 8vo. pp. xxxii, and 664. Price 16s. London, 1828.

IN spite of the lazy, injudicious, and inelegant manner in which this volume has been got up, we have been not a little gratified.

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tle interested by the perusal of it. Mr. Barker appears to have been at no loss for materials; but he has put them together in a manner the most disjointed and irregular. He seems to have exercised no principle of selection, but to have inserted whatever came to hand—good, bad, and indifferent—appropriate or inappropriate—in one chaotic mass of confusion. Had one half of the volume been cancelled, its intrinsic value would have been not merely left undiminished, but even greatly increased. One biographical sketch of the Doctor's life, for instance, might surely have been quite sufficient; instead of which, not fewer than *ten* such sketches are introduced, all relating the same things in nearly the same words. This is an effort of bookmaking, which much exceeds anything we have yet met with, even in this bookmaking age.—But—*seniores priores*—we shall return to Mr. Barker, after we have said a few words respecting the life and character of his illustrious friend.

Dr. Samuel Parr was born at Harrow-on-the-Hill about the beginning of 1747. His father practised as a surgeon and apothecary in that place, and is described by his son, as having been 'a man of a very robust and vigorous intellect.' In 1752, young Samuel was admitted on the foundation of the free school at Harrow, at that time under the superintendence of Dr. Thackeray, where he soon distinguished himself by his talents and application. Among his schoolfellows were Dr. Bennet, late Bishop of Cloyne, and Sir William Jones, with whom he seems to have formed a close and enduring intimacy. On the demise of Dr. Thackeray, the head-mastership devolved upon Dr. Sumner, a man of large attainments and excellent abilities, and whose appointment could not fail to have been very beneficial to all who were connected with the school. The advantages of this change, however, were enjoyed by Parr only for a few months, as he was called away from school to assist his father in the discharge of his professional duties. But what he had attained, was not forgotten amidst the calls of his new situation: on the contrary, all his leisure hours were steadily devoted to the ardent pursuit of those studies in which he had been engaged previously to his leaving school. At length, his father finding him possessed of talents and desires which qualified him to fill a more important station than he had at first designed him to occupy, was prevailed upon to send him to the University. Parr was, accordingly, entered at Emanuel College, Cambridge, in the summer of 1765.

Whilst at the University, Parr's conduct seems to have been exceedingly laudable. Ardent in the prosecution of knowledge, conscientious in the discharge of his duties, careful in

the choice of his friends, and moderate in the enjoyment of relaxation, he had every prospect of rising to a high eminence in those departments of study to which his attention was directed. But his hopes, whatever they may have been, were doomed to be frustrated. In 1767, he was reduced to the necessity of leaving the University, and of accepting the office of assistant to his late master, Dr. Sumner, at Harrow. In this situation he continued till his patron's death; after which event, having been disappointed in his expectations of becoming his successor, he resigned his office, and retired to Stanmore, where he opened a private school in Oct. 1771. Here he entered into the married state with a lady of an ancient family in Yorkshire, who seems to have been endowed with qualities that rendered her a not unsuitable partner for such a man. From Stanmore, Parr removed to Colchester, of which school he had obtained the mastership; and in two years after (1778), to Norwich, as head master of that shooool. 'Here his fame, as 'an instructor, rose high, and he brought up many scholars, 'who attained considerable eminence in the literary world.' Zealous and enthusiastic in the work of tuition, he seems to have laboured with the utmost assiduity to render his pupils proficient; and exact, and even severe in discipline, as he was, he seems, nevertheless, by his condescending manners and general attention, as well as by his deep erudition, to have secured, in no small degree, the respect and affection of all who were committed to his charge. In the volume before us, several of his old pupils speak of him in terms of the highest respect.

While a candidate for the head-mastership of Harrow, Mr. Parr, through the influence of the Duke of Grafton, obtained the degree of M.A. (*per regias literas*), without which he could not, by the decree of the founder, have filled that situation; and in a few years afterwards, while at Norwich, he proceeded to the degree of LL.D., with considerable éclat. His theses on that occasion, were characterized by much of that vigour and elegance of style, felicity of reasoning, acuteness of discrimination, and copiousness of information, by which his maturer productions were distinguished. Though earnestly requested by the Professor of Law to commit them to the press, he, from some private reason, refused to do so.

In 1768, while assistant at Harrow, Mr. Parr had been ordained by the Bishop of London upon the small curacies of Willsden and Kingsbury, in Middlesex. These, however, he shortly afterwards resigned. At Colchester, he entered upon the curacies of Hythe and Trinity; and at Norwich, he served the churches of St. George Colgate and St. Saviour. In 1780,

he was preferred to the rectory of Asterby, in the diocese of Lincoln; which, however, he soon after exchanged for the perpetual curacy of Hatton, in Warwickshire. In addition to this, he obtained from Bishop Lowth, a prebend in St. Paul's, and the wealthy living of Graffham, in Huntingdonshire, from his friend, Sir F. Burdett. This sums up all the church preferments of this celebrated individual. At Hatton, whither Parr removed in 1785, he spent the remainder of his days, in the laborious discharge of his parochial duties, in directing the studies of a few pupils, and in amassing those vast stores of knowledge and erudition which placed him beyond all competition in the course of scholarship. He had been favoured with excellent health and strength, till towards the close of the year 1824, when his bodily frame began to give way. On the 14th of March, 1825, he breathed his last with great composure and resignation. He had previously given minute directions regarding his funeral; in accordance with which, his remains were laid beside those of his first wife and her daughters, in his own parish church.

In the character of Dr. Parr, there were many amiable traits. His extensive benevolence, his generous friendships, his uncompromising honesty, and his unwavering attachment to truth and justice, command our respect. His regard for honour and veracity was very marked;—

‘ — Civis erat, qui libera posset
Verba animi proferre, et vitam impendere vero.’

Unlike many great scholars, his affections were not limited by the walls of his library, but extended to all who had any claim upon his friendship. His hospitality was unbounded; and the stores of his mind, the resources of his purse, and the wealth of his library, were alike open to all whom he called his friends. As a scholar, Dr. P. stood unrivalled for the extent and variety of his learning, and the facility and eloquence with which he could pour forth his knowledge. Endued with a strong natural capacity, and possessing a bodily frame which enabled him to prosecute his researches, unoppressed with languor and interrupted by disease, having, moreover, within his power the means of satisfying his literary appetites, he had amassed a quantity of information which seldom falls to the lot of any single individual. Not only was he intimately acquainted with every classic author and reputable critic; he had also perused and digested in his own mind the best works on metaphysics, belles lettres, theology, history, politics, and political economy; and few questions could be started, on which he was not prepared to give a full and explicit opinion. We are aware that

some have pronounced his mind deficient in *original* power; and have averred, that his ponderous erudition crushed and overwhelmed, rather than supported and adorned his genius. A perusal of the Doctor's writings, however, will shew, that he could originate and pursue trains of thought in a manner peculiarly his own. Of him, his friends might say, as he himself said of Dr. Bentley; that 'he was one of those rare and exalted personages who always send away their readers with enlarged knowledge, with animated curiosity, and with wholesome exercise to those general habits of thinking, which enable them, on maturer reflection and after more extensive inquiry, to discover and avoid the errors of their illustrious guides.'

In politics, Parr was a liberal 'and a friend to free inquiry, without roving into the dreary and pathless wilds of latitudinarianism.' He was a whig, but not a radical; a reformer, but not a revolutionist. Recoiling from the licentiousness of democracy, on the one hand, and from corruption and despotism, on the other, he admired and loved the constitution of his country. Towards high church politics, he had a strong aversion. Though sincerely attached to the Church of which he was a minister, his regard extended to all who had worth to recommend them, whether Churchmen or Dissenters.

With regard to Parr's theological sentiments, we are willing to believe the best; but we must say, that the orthodoxy of one who could call Dr. Priestley a man of 'pure, benevolent, and holy principles,' and who could applaud his sincerity as an expounder of the Scriptures, cannot but be regarded as very questionable. This surely is not the language in which a Christian minister ought to have spoken of one, who, whatever may have been his private virtues, was guilty of seeking to reduce him who is "the effulgence of Jehovah's glory, and the express image of his person," to the level of fallible and fallen man;—of the champion and high priest of a system which, to adopt the energetic language of Dr. Wardlaw upon this subject *, 'selects for denial and proscription, every thing which is distinctive of Christianity, which divests it of all its principles of moral and spiritual influence,—which destroys the hopes of a guilty world, by subverting and sweeping with the besom of destruction their only foundation,—which in a word, annihilates the gospel.' With what other sentiments than those of 'grief and horror,' can a devout Christian possibly contemplate such a system? We are then reduced to the necessity of supposing, either that Parr was a secret favourer of the doctrines of Priestley, or that he was occasionally, by his excessive

* Discourses on the Soc. Cont. Pref. to 4th Edit.

love of liberality, betrayed into the use of expressions which his more deliberate judgement would have led him to retract. But, whatever may have been the real nature of his theological sentiments, they did not interrupt or obstruct him in the exemplary discharge of his duties as a parish priest. The friend, and almost the father of all his parishioners, he exerted himself to the utmost to promote their comfort and well-being, and his memory is endeared to them by the remembrance of many benevolent actions. 'During the first year of my visit to him (1820),' says Mr. Stewart in the volume before us, 'he had advanced to his poorer parishioners, and most likely to other indigent and meritorious objects, considerable sums in the way of loan, to help them to meet the casualties of an unfavourable season.' (p. 66.) And the same gentleman adds, that in the course of twelve months, he had lent in this way no less than 700*l*. Such a man required no mitre to distinguish him. He was also most regular in the performance of all his public duties.

'The morning of the sabbath at Hatton, was invariably sacred to Parr's privacy, until the hour for divine service was near. He usually breakfasted alone in his library about 7 o'clock. A little before 11, he proceeded with his family and visitors to church. . . . The first time I saw him officiate, he very much astonished me by his occasional pauses, as he went through the lesson, in order to explain to the congregation the correct meaning of any ambiguous passage, or make critical comments on any faulty translations. But the interruption was far from agreeable, and its effect far from devotional. When ascending the pulpit, he carried in his hand a small printed octavo, in brown binding, from which he pronounced a discourse. His delivery was always animated; at times somewhat fierce. In early life he had been admired as an energetic preacher; and I have no doubt, justly. Throughout the entire service, his face beamed with an ardent piety; and while he subsequently administered the sacrament, it assumed an intenseness of devotion,—even a sacred sublimity of expression.' p. 66.

But we must now turn from this literary Nestor, to his friend and chronicler, Mr. Barker. Of the manner in which this gentleman has discharged his duty, we have already expressed our opinion; but it will be necessary to give a few examples, in order to convey any adequate idea of the slovenliness and confusion which pervade and disfigure the whole volume. Mr. B. is undoubtedly a man of varied learning and much information; but did we know nothing of him but what may be gleaned from his present work, we should almost feel disposed to apply to him the character of Margites.—

*Ος μὲν ἐπιστάτο πολλὰ, κακῶς δ' ἠπιστάτο πάντα.—

We are amazed that so much pedantry, egotism, and indis-

cretion should have been exhibited by an individual of so much learning. He has certainly misnamed his book. "Sketches of myself and friends," would have been more descriptive of the contents, than the title it at present bears;—at least, this would have given some shadow of a reason for the appearance of so many passages detailing Mr. Barker's opinions on various topics, and the introduction of so many quotations, which swell the size of the volume, and have no other connection with the general subject, than that they appear to be favourites of the Editor. If the name of any of his 'philosophical' or 'intelligent' or 'amiable and talented' friends is mentioned in the text, the reader is immediately hurried to a note, where he is presented with a list of the individual's works, (if he has written any,) and perhaps with extracts from them; or if an opinion be referred to, we are forthwith furnished with a series of quotations, illustrative and demonstrative. Thus, the mention of bells and of Parr's partiality to a fine chime, produces four letters from Mr. B.'s 'learned and worthy friend,' H. S. Boyd, Esq. full of dry detail regarding the size, weight, character, and key-note of the principal bells in England; which the writer declares 'upon honour,' to be stated 'without referring to any book or other document;' and the object of all this is, to 'prove that my (Mr. Boyd's) memory is perhaps equal, perhaps superior to Parr's!' To us it proves something else,—that Mr. Boyd's coxcombry is such as would most certainly have brought Parr's 'whole pickle-salmon tub of invective upon his head,' had he ever encountered him.

The general practice of authors, when they have occasion to refer to the writings of another, is to content themselves with a simple reference to the part of the work to which they allude; but this is not Mr. Barker's method. He is too much of a gentleman to give his readers the trouble of a reference. He prefers (for *their* convenience, no doubt), to transfer the whole article in question to his own pages! Thus, at page 58, we are presented with the *whole* of Addison's paper on dreams, from the Spectator; and lest the reader should not be able to make up his mind upon this important subject, a treatise is subjoined by a Mr. Green, of Ipswich, which occupies nearly twelve pages, and to which not even a reference is made in the text. Further on, we are presented with three entire papers from the Adventurer, because Dr. Parr had said that they were the production of Dr. Johnson, not of Dr. Warton, as is commonly supposed. Now it is certainly very polite in Mr. B. to give himself the trouble of transcribing five such long papers for the convenience of his readers; but with all our gratitude for his kindness, we cannot help hinting, that by these and

similar achievements, he has encumbered his volume with very unnecessary appendages, and has given it withal a very dropsical and unhealthy appearance. We would also whisper in his ear, that less friendly critics might be apt to look upon such doings as mere tricks of one well versed in a certain art, much loved by lazy authors, and much abhorred by judicious purchasers,—the art of book-making!

Mr. Barker, it seems, has ‘no particular zeal for one branch of literature more than another;’ and consequently he has ‘allowed “ample room and verge enough” for the philosophical discussions of his friend, *John Fearn, Esq.*’ This is rather strange, in a work devoted to Dr. Parr; but let us consider the circumstances of the case. Mr. F., it appears, has written a work, in which, amidst much that is whimsical and absurd, he lays down one solid principle, viz. ‘that, but for a *variety* in our sensations of colour, we should never, by means of the organ of sight, acquire any knowledge of figures or distances.’ This opinion, the late Dugald Stewart notices, in his dissertation on the history of metaphysical science, without telling the world to whom it is indebted for so precious a discovery;—an omission not a little grievous to Mr. Fearn, who thus saw ‘the labours of a life-time’ unacknowledged; and he accordingly wrote to Professor Stewart, requesting him to supply the deficiency as quickly as possible. Instead, however, of granting this request, Mr. S. returned for answer, that the opinion in question, though certainly laid down by Mr. F., had always appeared to him a manifest truth, and had been hinted at in books at least fifty years older than Mr. Fearn. With this assurance, however, this gentleman was not to be satisfied; and accordingly, he brought himself and Mr. S. before the public, by addressing to that distinguished individual two lengthy letters on the subject, in the “*Sunday Times*” newspaper. Of these letters, no notice was taken by Mr. S.; and Mr. Fearn and his writings were beginning to be forgotten, if indeed they were ever much noticed, by the public. To prevent, however, so dire a catastrophe as utter oblivion, and to refresh the memory of the world with the recital of his merits and his wrongs, he no sooner hears of his friend Mr. Barker’s intention to publish the work now before us, than, thinking it a ‘channel peculiarly fit and effective’ for his purpose, he collects together all his correspondence with Professor Stewart,—a controversy between himself and Lady Mary Shepherd, on some of his own peculiar doctrines,—a ‘*Synoptical Minute of Anti-Tooke*,’ a work he has recently published,—along with all the fine things that have ever been said of him in private letters, reviews, &c., and dismisses the whole budget to Mr. B., who most compla-

cently dedicates to it 107 pages of his "Parriana!" Now we should have had less objection to this, seeing it is an act of benevolence to his friend, had these papers contained any thing that could in any degree have repaid the perusal; but that he should have given so much space to discussions so palpably empty and useless, is altogether intolerable. We will not go the length of asserting, that we have *never* met with any thing so absurd and trifling as the contents of these papers of Mr. Fearn, because human folly puts on so many phases, that it is often difficult to tell which is the most ridiculous; but really we cannot at this moment bring to mind any work which sets common sense and sound reason more at defiance,—except, perhaps, some of the mystified reveries of Mr. B.'s 'philosophical friend,' Thomas Taylor, of Platonic fame,—than do these 'metaphysical labours of a life-time.'

———— Bullatis nugis

Pagina turgescit, dare pondus idonea fumo?

We have often smiled at the whimsies and conceits of half-fledged metaphysicians, but we hardly expected to find one who had devoted his '*life-time*' to the study, seriously telling us, in the nineteenth century, that 'the human mind is a flexible 'spherule,' and gravely talking of 'the *edge* of a sensation of one 'colour, *met* by the *edge* of a sensation of another colour!' *Risum teneatis?* Yet, this is but a specimen of Mr. Fearn's metaphysics. Really, if Mr. B. opens his pages for such puerile trash, he may open them for any thing; and accordingly, in the next volume, (for he promises more,) we may expect a few lucubrations from some of his mathematical friends, set off with a few elegant sonnets, or a selection of Cambridge puns. It would be better at once to establish a sort of Encyclopediacal Magazine, wherein he might gratify his benevolent heart, by inserting the effusions of his friends. We shall be curious to see of what stuff his second volume will be composed.

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- Art. VIII. 1. *The Literary Souvenir*. Edited by Alaric A. Watts. pp. 362. 12 Plates. Price 12s. in Silk. London. Longman and Co. 1829.
2. *The Gem*. A Literary Annual. Edited by Thomas Hood, Esq. pp. 324. 15 Plates. Price 12s. London. Marshall. 1829.
3. *The Keepsake* for MDCCCXXIX. Edited by Frederick Mansel Reynolds. 8vo. pp. 360. 19 Plates. Price 21s. in Silk. London. Hurst and Co. 1829.

THESE three crimson-petaled annuals have blown since our last publication. We have received the specimens too late to enter at much length into a description of their specific characteristics. Like other 'flowers of cold weather', their 'hidden virtues, and even their fragrance, are less thought of 'than their gay and glittering appearance.' Without a meta-

phor, the plates, together with the 'silken sheen' of their outward adornment, appear to be what the Editors and Proprietors of these toys of literature seem chiefly to rely upon for a ready sale. The Artists take the lead, in this case, of the poets; and the very soul of these volumes,—which in fact survives the body, and is found existing in a separate state after the literary part is dead,—consists of *the prints*. To these, therefore, we shall first address our remarks.

Mr. Watts has certainly exerted himself this year with great success. His twelve subjects have the rare merit of being all well chosen, which is more than we can say of the most splendid of the rival publications. We do not mean to compliment him, or rather his artists, so far as to say, that either the designs or the engravings are all of the highest quality. Ehrenbreitstein, by Turner, is a gem. Sir Walter Scott, by Leslie, 'cannot fail,' as the Editor says, 'of proving of the highest interest to the public; it is, the Editor has reason to know, considered by Sir Walter Scott's family to be by far the best likeness of him that has yet appeared.' The Proposal, by Leslie, is extremely clever and spirited; it is taken from a larger painting. The Departure of Mary, Queen of Scots, by Leahy, is a beautiful groupe; and the Sisters, by Stephanoff, forms an attractive print for the shops. There is another by the same artist, which is a failure. Danby has a gorgeous landscape; there is a well engraved plate from a mythological design by Hilton, not much to our taste; and a pretty plate enough by Farrier, Minny O'Donnell's Toilet. The rest are but common-place, and Westall's is very poor.

'The merit due for the selection and character of the embellishments' of "The Gem," we are told, 'is attributable to the taste and judgement of A. Cooper, Esq., the Royal Academician, who has kindly taken that department under his able and especial care.' Messrs. Hood and Marshall have, we think, in this, exercised a sound discretion. The plates are very spirited and tasteful, and admirably engraved. The Widow, by Leslie, is a most lovely and touching plate, one of the few that would tempt us to the purchase of the volume that contained them; but the sentiment of the design is profaned by the heartless ribaldry by which it is 'illustrated.' The Painter's Study, from Chalon, is very elegant and poetical; and Cooper has two companion plates, May Talbot, and the Farewell, which are excellent embellishments, making every one curious to read about them. Hero and Leander, from Howard, is a truly classical subject, admirably engraved; and the Young Helvetian is a very pleasing, and will prove, we have no doubt, an attractive plate. The Embarkation of the Doge of Venice, is very brilliant, clever, and interesting, but the engraving appears to us to want finish. Bone's Fisherman's Daughter too,

a very pretty landscape, is marred by some defect in the engraving of the head; the face looks dirty. Altogether, the volume does great credit to Mr. Cooper and his Artists.

‘On the various departments of the Keepsake, the enormous sum of *eleven thousand guineas* has been expended.’ Need we say one word of the superlative perfection, ‘both in literary matter and in pictorial illustration’, of this costly work? There is a landscape from Turner, the Lake of Albano, which cannot, indeed, be easily over-praised; and his Lago Maggiore is almost as good. Stothard has a lovely garden scene from Boccacio; and Stephanoff, who always throws in stage effect, has four plates which will serve *ad captandum*, and one of them, Clorinda, is interesting, though it looks too much like a scene at Covent Garden. As to the rest, we cannot say that the proportion of the eleven thousand guineas laid out upon them, has been well bestowed. The Laird’s Jock, by Corbould, is execrable; Westall’s Lucy has been given with variations, a hundred times; and Richter’s Ann Page and Slender is a disgusting failure. Ann Page is an awkward, leering, ill-drawn creature; Slender, a grinning, slaving, rickety idiot, without a spark of humour in the conception, or of skill in the execution. Mrs. Peel and the Duchess of Bedford are—fine engravings.

With regard to the literary part, we have already mentioned, that we cannot say much, having received the volumes too late in the month to examine their contents. The transcendent superiority of the Keepsake is, however, by no means very apparent. Sir Walter’s contributions will of course ensure the sale of the volume, and atone for much that is mediocre or worse—for Mr. Coleridge’s dull and vulgar epigrams, Mr. Reynolds’s equally abortive attempts at wit, and the prosing of the sagacious gentleman who has made the discovery, that ‘Mr. Richter is an artist admirably qualified to illustrate Shakspeare!’

The Literary Souvenir, so far as we are able to judge, is ably edited, and fully maintains the character of the former volumes. But we must forbear all other extract, in favour of the following most extraordinary poem by the Editor of the Gem,—which for real genius, deep feeling, and thrilling effect, exceeds any thing that we have for a long time met with. Is it possible, that the Author of this poem could so mistake his gift and calling, as to squander his fine talents, to the sacrifice of his better feelings, upon Whims and Oddities!

‘THE DREAM OF EUGENE ARAM.

‘Twas in the prime of summer time,
An evening calm and cool,

And four-and-twenty happy boys
Came bounding out of school :
There were some that ran and some that leapt,
Like troutlets in a pool.

‘ Away they sped with gamesome minds,
And souls untouch’d by sin ;
To a level mead they came, and there
They drave the wickets in :
Pleasantly shone the setting sun
Over the town of Lynn.

‘ Like sportive deer they coursed about,
And shouted as they ran,—
Turning to mirth all things of earth,
As only boyhood can ;
But the Usher sat remote from all,
A melancholy man !

‘ His hat was off, his vest apart,
To catch heaven’s blessed breeze ;
For a burning thought was in his brow,
And his bosom ill at ease :
So he lean’d his head on his hands, and read
The book between his knees !

‘ Leaf after leaf he turn’d it o’er,
Nor ever glanced aside ;
For the peace of his soul he read that book
In the golden eventide :
Much study had made him very lean,
And pale, and leaden-eye’d.

‘ At last he shut the ponderous tome ;
With a fast and fervent grasp
He strain’d the dusky covers close,
And fix’d the brazen hasp :
“ O God, could I so close my mind,
And clasp it with a clasp ! ”

‘ Then leaping on his feet upright,
Some moody turns he took,—
Now up the mead, then down the mead,
And past a shady nook,—
And, lo ! he saw a little boy
That pored upon a book !

‘ “ My gentle lad, what is’t you read—
Romance or fairy fable ?
Or is it some historic page,
Of kings and crowns unstable ? ”
The young boy gave an upward glance,—
“ It is ‘ The Death of Abel.’ ”

‘ The Usher took six hasty strides,
As smit with sudden pain,—
Six hasty strides beyond the place,
Then slowly back again ;

- And down he sat beside the lad,
And talk'd with him of Cain ;
- ‘ And, long since then, of bloody men,
Whose deeds tradition saves ;
Of lonely folk cut off unseen,
And hid in sudden graves ;
Of horrid stabs, in groves forlorn,
And murders done in caves ;
- ‘ And how the sprites of injured men
Shriek upwards from the sod,—
Ay, how the ghostly hand will point
To shew the burial clod ;
And unknown facts of guilty acts
Are seen in dreams from God !
- ‘ He told how murderers walk the earth
Beneath the curse of Cain.—
With crimson clouds before their eyes,
And flames about their brain :
For blood has left upon their souls
Its everlasting stain !
- ‘ “ And well,” quoth he, “ I know, for truth,
Their pangs must be extreme,—
Wo, wo, unutterable wo—
Who spill life’s sacred stream !
For why ? Methought, last night, I wrought
A murder in a dream !
- ‘ One that had never done me wrong—
A feeble man, and old ;
I led him to a lonely field,
The moon shone clear and cold :
Now here, said I, this man shall die,
And I will have his gold !
- ‘ Two sudden blows with a ragged stick,
And one with a heavy stone,
One hurried gash with a hasty knife,—
And then the deed was done :
There was nothing lying at my foot,
But lifeless flesh and bone !
- ‘ Nothing but lifeless flesh and bone,
That could not do me ill ;
And yet I fear’d him all the more,
For lying there so still :
There was a manhood in his look,
That murder could not kill !
- ‘ And, lo ! the universal air
Seem’d lit with ghastly flame,—
Ten thousand thousand dreadful eyes
Were looking down in blame :
I took the dead man by the hand,
And call’d upon his name !

- ‘ Oh God, it made me quake to see
Such sense within the slain !
But when I touch’d the lifeless clay,
The blood gush’d out amain !
For every clot, a burning spot,
Was scorching in my brain !
- ‘ My head was like an ardent coal,
My heart as solid ice ;
My wretched, wretched soul, I knew,
Was at the Devil’s price :
A dozen times I groaned ; the dead
Had never groan’d but twice !
- ‘ And now from forth the frowning sky,
From the heaven’s topmost height,
I heard a voice—the awful voice
Of the blood-avenging sprite :—
“ Thou guilty man ! take up thy dead,
And hide it from my sight ! ”
- ‘ I took the dreary body up,
And cast it in a stream,—
A sluggish water, black as ink,
The depth was so extreme.
My gentle boy, remember this
Is nothing but a dream !
- ‘ Down went the corse with a hollow plunge,
And vanished in the pool :
Anon I cleansed my bloody hands
And wash’d my forehead cool,
And sat among the urchins young
That evening in the school !
- ‘ Oh heaven, to think of their white souls,
And mine so black and grim !
I could not share in childish prayer,
Nor join in evening hymn :
Like a devil of the pit I seem’d,
’Mid holy cherubim !
- ‘ And peace went with them one and all,
And each calm pillow spread ;
But Guilt was my grim chamberlain
That lighted me to bed,
And drew my midnight curtains round,
With fingers bloody red !
- ‘ All night I lay in agony,
In anguish dark and deep ;
My fever’d eyes I dare not close,
But stared aghast at Sleep :
For Sin had rendered unto her
The keys of hell to keep !
- ‘ All night I lay in agony,
From weary chime to chime,

- With one besetting horrid hint,
That rack'd me all the time.—
A mighty yearning like the first
Fierce impulse unto crime !
- ‘ One stern, tyrannic thought, that made
All other thoughts its slave ;
Stronger and stronger every pulse
Did that temptation crave,—
Still urging me to go and see
The dead man in his grave ?
- ‘ Heavily I rose up,—as soon
As light was in the sky,—
And sought the black accursed pool
With a wild misgiving eye ;
And I saw the dead in the river bed,
For the faithless stream was dry !
- ‘ Merrily rose the lark, and shook
The dewdrop from its wing ;
But I never mark'd its morning flight,
I never heard it sing :
For I was stooping once again
Under the horrid thing.
- ‘ With breathless speed, like a soul in chase,
I took him up and ran,—
There was no time to dig a grave
Before the day began :
In a lonesome wood, with heaps of leaves,
I hid the murder'd man !
- ‘ And all that day I read in school,
But my thought was other where ;
As soon as the mid-day task was done,
In secret I was there :
And a mighty wind had swept the leaves,
And still the corse was bare !
- ‘ Oh God, that horrid, horrid dream
Besets me now awake !
Again—again, with a dizzy brain,
The human life I take ;
And my red right hand grows raging hot,
Like Cranmer's at the stake.
- ‘ And still no peace for the restless clay
Will wave or mould allow ;
The horrid thing pursues my soul,—
It stands before me now !”—
The fearful boy looked up, and saw
Huge drops upon his brow !
- ‘ That very night, while gentle sleep
The urchin eyelids kiss'd,
Two stern-faced men set out from Lynn,
Through the cold and heavy mist ;
And Eugene Aram walked between,
With gyves upon his wrist.’

ART. IX. SELECT LITERARY INFORMATION.

Early in December will be published, price 4s. hot-pressed and neatly bound, embellished with several beautiful engravings by M. U. Sears, and handsomely printed by W. Sears, a new and cheap Annual, entitled *Affection's Offering, a Book for all Seasons, but especially designed as a Christmas and New Year's Gift, or Birthday Present, from Fathers, Mothers, Sisters, Brothers, Uncles, Aunts, and other Relatives and Friends, to the Juvenile Branches of their respective Families.* It will also be a most convenient and appropriate Prize Book for Schools.

In the course of December will be published, *The Circle of the Seasons for the Year 1829*, with a newly digested Preface on the phenomena of the coming Year.

Early in January will be published, in 2 vols. 8vo., *Morning Exercises for the Closet for every Day throughout the Year.* By the Rev. W. Jay, of Bath. Together with the Eleventh Edition of *Family Prayers*, by the same Author.

The Rev. Charles Forster, B.D. Chancellor of Ardfer, and Examining Chaplain to the Lord Bishop of Limerick, has in the press, *Mahometanism Unveiled: being an attempt to explain, on new, but strictly Scriptural principles, the growth and permanence of the Arch-heresy; founded on an examination of History, both Sacred and*

Saracenic, and of Prophecy, as delivered in the Old and New Testament.

Preparing for publication, *The Vestry and Cottage Library of Divinity, Ecclesiastical History, and Biography; in a series of duodecimo volumes, to be published Monthly.* The first volume, containing *Baxter's Treatise on Conversion*, will be ready in January 1829. Edited by T. Russell, A.M.

On the 1st of January, 1829, will be published, in a small volume, *A Help to the Private and Domestic Reading of the Holy Scriptures: Comprising, Addresses on the Subject as a Duty, and the best manner of performing it,—on the Inspiration of the Sacred Writers,—on the symbolical language of Prophecy,—on the collection of the Sacred Books,—a digest of the Books of the Old Testament, with the method of reading them in chronological order: an epitome of the Jewish History, from the time of the Old Testament to the New,—of the Life of Christ,—of the Labours of the Apostle Paul; arrangement of the Books of the New Testament, and an analysis of Mr. Mede's scheme of the Apocalypse.* By the Rev. J. Leischild.

Mr. William Carpenter is preparing for publication, *Popular Lectures on Biblical Criticism and Interpretation.*

ART. X. WORKS RECENTLY PUBLISHED.

MISCELLANEOUS.

The State of the Curates of the Church of England: a Letter addressed to His Grace the Archbishop of Canterbury, in consequence of the publication of the Rev. W. S. Gilly's Horæ Catecheticæ. By a Parish Priest.

THEOLOGY.

On Completeness of Ministerial Qualification. By John Howard Hinton, M.A. 12mo. 2s.

The Paternal Discipline of Affliction,

the substance of two Discourses; together with Self Scrutiny, the substance of a Discourse delivered at St. Thomas's Square, Hackney. By the Rev. Henry Forster Burder, M.A. 1s.

An Examination of Scripture Difficulties, elucidating nearly Seven Hundred Passages in the Old and New Testaments, designed for the use of general readers. By William Carpenter, Author of *A Popular Introduction to the Study of the Scriptures, A Scripture Natural History*, &c. 8vo. 10s.